



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



HARRY BONNETT 1893.

Presented by
John Julian. D.D.
A.D. 1893.

†

Opene Christ, Holy &
Infinite Thy all powerful
Hand hing upon us & upon
Purify us by Thy Holy word,
Pardon our sins by Thy Good
and for ever amen

†

03440.00.32

DEVOTIONS.

LITURGIES . Latin
Rite. Breviary, &
Abridgements and
Abridgments - English

LONDON :

PRINTED BY ROBSON, LEVEY, AND FRANKLYN,
Great New Street, Fetter Lane.

P. J. Gaetli
from Mr. Oakley
1842

DEVOTIONS

COMMEMORATIVE OF

The Most Adorable Passion

OF

Jesus Christ

OUR LORD AND SAVIOUR JESUS CHRIST.

TRANSLATED FROM CATHOLIC SOURCES.

WITH AN APPENDIX:

CONTAINING

The Office of Tenebræ

FOR THE THREE LATTER DAYS OF HOLY WEEK,

AND OTHER PORTIONS OF

The Divine Office of Holy and Easter Weeks.

TRANSLATED FROM THE ROMAN BREVIARY.

Mihi autem abit gloriari nisi in Cruce Domini nostri Iesu Christi, per quem mihi mundus crucifixus est, et ego mundo.—Ep. ad Gal. vi. 14.

By F. Oakley.

LONDON:

JAMES BURNS, 17 PORTMAN STREET;

J. H. PARKER, OXFORD; T. STEVENSON, CAMBRIDGE.

M. DCCC. XLII.



P R E F A C E.

THE present series of Devotions has been compiled with the view of supplying, in a measure, the want which is believed to be extensively felt, of some assistance towards realizing, for the purposes of meditation, the solemn subject of the Passion and Holy Weeks. It is almost obvious, that mere exhortation, however earnest and forcible, is quite inadequate to this end, without something which may serve to bring the actual details of the last memorable days of our Lord's Life of Suffering vividly before the mind's eye, as in a picture; and the minuteness with which the Holy Evangelists have been guided to depict the several incidents of the adorable Passion, may of itself be taken as a divine intimation of the mode in which Christians are intended to contemplate it. But it is quite remarkable, as experience abundantly shews, how apt this especial feature of the sacred text is to be overlooked. Hence the value of such assistance as those, whose minds are habitually accustomed to alize the past and the absent as the present, can one furnish towards bringing together and bringing out what in the Gospels is liable to escape notice

from that absence of all regard to *effect* which is so strikingly characteristic of the Scripture records.

The great excellence (if we may presume to speak in language wearing even the appearance of criticism concerning what is so much above us,) of Catholic devotion, consists in its union, as of affectionateness, so again of vividness, with reverence and depth. Out of the Church, or with those who lack her spirit, practical religious writings are apt to be alternately stiff and unchastened, rationalistic and merely sentimental. Or, again, where graphic delineation of incidents in the Gospel History is attempted (as is remarkably illustrated in an American work popular in this country three or four years ago), un-Catholic writers are quite certain to be betrayed into irreverence, as the unhappy result of their deviation from the true Faith. Such authors, so far as they aim at promoting a more lively and intimate experience of the Mystery of our Lord's Humanity, are most important, although unconscious, witnesses to the Divine origin of that gracious Economy which is alone the counterpart of our nature in all its fulness; while, so far as they set themselves to supply a grievous deficiency in existing works of a devotional character, they may well claim sympathy at the hands even of those who are most seriously opposed to them. Lacking, however, the spirit which the Church's holy guidance can alone supply in all its perfection, they approach the body of sacred Truth without that adoring awe, the effect of an abiding sense of

our Lord's Divine Nature, which enables the Catholic to dwell even upon the minutest details, without, on the one hand, the danger of rash and presumptuous inquiry, and, on the other, the embarrassment which clogs the freedom, and contracts the range, of devout contemplation, in the case of a half-formed and self-distrusting faith. And hence they can hardly help falling into what may be called a Socinian *tone*, whatever allowance we may desire to make for the writers themselves on account of the circumstances in which they have been placed. Now, if there be any one part of our Blessed Lord's history more than another, in the study of which this difference between Catholic and un-Catholic minds will shew itself, it is the sacred Mystery of His Passion. Here the cold, and again the irreverent, will be sure to fail in one or the other essential point; either in warmth and vividness, or in awe; while here, on the other hand, the excellence of the Catholic spirit will be most apparent in combining the accurate consideration of particulars (an exercise so essential to devotion) with the temper of reverence, the surest preservative against those too familiar advances which the exhibition of love in so many varieties of form is calculated, without such accompanying corrective, to provoke.

It is in this spirit of awe, humble yet confident, and in this spirit of love, glowing yet chastened, that the compilers would wish the following prayers and meditations to be approached; sure that they are thus seeking to encourage the temper in which the holy

authors both indited them and would have them received. Above all, without desiring to shrink from any responsibility which they themselves may sustain in giving these Devotions to the public, they would earnestly deprecate the perusal of them in the spirit of criticism. If they cannot be used, let them be at once laid aside; on the contrary, if their general tone be felt by the reader to be in keeping with the spirit of a season which, if any other, must incline the devout mind to every latitude even of rapturous expression, which is consistent with awe, and to the contemplation of every feature of suffering (not one, we may be sure, disclosed, or suggested, without a gracious purpose), so as the idea of *unfathomable* mystery be kept prominently in view,—then the compilers would earnestly entreat, they do not say indulgence (for they have nothing to do with apologizing for works derived from such sources), but a calm suspension of judgment in the case of expressions, if any such there be in the following pages, which may wear the appearance of exaggeration and unreality to minds trained in a system external to that which they presuppose.

It remains only to give a brief account of the Devotions comprised in this little volume, in order as they occur.

The Office of the Passion, like the Rhythm which follows it, is taken from the works of S. Buonaventura. In this Office, the translators have ventured to make one or two slight alterations of passages which

seemed open to misconstruction. It will be seen to be framed on the model of the Breviary Services. The 'Litany of the Passion' and the Prayers following it are translated from a volume of Devotions called 'Cœleste Palmetum,' published at Mechlin. The Meditations which follow the Litany will explain themselves.

With a view to the general object which the compilers propose to themselves in the publication of this little volume, they have added, in an Appendix, extracts from the Roman Breviary applicable to the Passion and Easter Seasons. The latter have been introduced as a suitable termination to a series of Devotions on that sacred Mystery, by the earnest and habitual contemplation of which the mind can alone be prepared for the due reception of the glorious Easter tidings.

The compilers desire to add, that in the English version of the hymn 'Pange, lingua,' which they have introduced, they have taken the liberty of borrowing several whole lines from a translation contained in the 'Stations.'

Lent, 1842.



Holy Week.

“WE call these days,” says S. John Chrysostom, “the *Great Week*, on account of the great things that our Lord has done in it. Then He put an end to the long tyranny of the devil, destroyed death, bound the strong one, and despoiled him of his arms, effaced sin, abolished the malediction, opened Paradise and the entrance into Heaven, reunited men to Angels, demolished the wall of separation, and removed the veil of the sanctuary ; the God of Peace re-establishes peace between heaven and earth. It is on that account that the faithful redouble their attention ; some augmenting their fast, others prolonging their vigils, multiplying their alms, occupying themselves with good works and the practices of piety, to testify to God their gratitude for the great blessings He has deigned to grant us. It is not a single city which goes to meet Jesus Christ, as after the resurrection of Lazarus, but many Churches throughout the world present themselves before Him, not with palms, but with works of charity, humanity, and courage ; with fasting, prayers, tears, vigils, and practices of piety. Even our emperors observe these holy days with exactitude. They cause the public affairs to stop, to the end that their subjects, free from all other cares, may meditate only on the worship of the Lord. Let, say they, the occupations of the law, trials, disputes, public vengeance, and punishments, be suspended. The sufferings and the graces of the Saviour are for all, let His servants therefore now do good to their brethren.

Now let prisoners be set at liberty. As our Saviour descended into hell, to set at liberty all those whom death held in captivity, so His servants, according to the measure of their power, and to imitate His mercy, break the corporal chains of the guilty, not having it in their power to break their spiritual ones."—BINGHAM, *Orig. Eccles.* lib. xxi. c. 1. § 34.

"There is nothing sweeter," says Père Crasset, "than to think of the Passion of Jesus, because it discovers to us the excess of His love, and inspires us with a lively confidence that God will pardon our sins, and grant us mercy; for God the Son has satisfied the justice of God the Father. For us has He made over all His merits; and the price at which He has purchased us is worth infinitely more than all the blessings of grace and glory we hope from His goodness. What consolation ought so sweet a thought to diffuse in the soul; what delight, to draw waters from the fountains of grace and salvation! Our consciences are oppressed by our sins, but their troubles shall be appeased when we think of the wounds of our Saviour, for it was for our sins He received them.

"The remembrance of the Passion of our Lord is also essential, because, by it we are rendered victorious over our enemies, the devil, the world, and the flesh. The devil tempts us by despair and presumption: despair comes from an ignorance of the mercy of God, and presumption from an ignorance of His justice. The Passion of Jesus discovers to us the bowels of the mercy of God, who delivered His Son to death for the salvation of sinners, and who received His sufferings in payment of their debt. He makes known His justice, in treating so rigorously His most innocent and most holy Son, covering Him with the shadow of our crimes, and making Him answer for them.

“ The Passion of Jesus renders us victorious over the world, that tempts us by the love of pleasure and the fear of pain. Who can be in love with pleasure, seeing his Saviour consumed with sufferings ? Who will fear afflictions, knowing that He preferred them for the love of us to all the delights of Paradise ?

“ The flesh is our most dangerous enemy ; it is that which tempts us through love and fear ; but the Passion of Jesus gives us a horror for all the pleasures that it loves, and a love for all the evils which it fears. When I see the Body of my Saviour covered with wounds, I cannot, said a Saint, look at mine without them.

“ O Saviour of my soul, I am not astonished that I should be strongly tempted, and that I should fall into temptations, since I think so seldom of Thy sacred Passion. I have had a horror of Thy sufferings, and turned aside from the sight of Thy wounds. I will henceforth establish my dwelling on Calvary. It is there I would live ;—it is there I would die. It is not on Mount Tabor I will fix my tent, but on the Mountain of Sorrows. On that Mount I will say, O, it is good to be here ! O, how profitable and consoling, to behold a God expiring for our love on the Cross !”



Office of the Passion

OF

OUR LORD AND SAVIOUR JESUS CHRIST.

At Matins.

O LORD, open Thou my lips.

R. And my mouth shall shew forth Thy praise.

¶. O God, make speed to save me.

R. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the
Holy Ghost;

As it was in the beginning, is now, and ever shall
be : world without end. Amen.

Invitatory. Christ taken captive, mocked, scourged,
and crucified : * O come, let us worship.

PSALM 95.

O COME, let us sing unto the Lord : let us heartily
rejoice in the strength of our salvation. Let us
come before his presence with thanksgiving : and shew
ourselves glad in him with psalms.

Christ taken captive, mocked, scourged, and cruci-
fied : O come, let us worship.

For the Lord is a great God : and a great King

above all gods. In his hand are all the corners of the earth : and the strength of the hills is his also.

O come, let us worship.

The sea is his, and he made it : and his hands prepared the dry land. O come, let us worship and fall down : and kneel before the Lord our Maker. For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

Christ taken captive, mocked, scourged, and crucified : O come, let us worship.

To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness; when your fathers tempted me : proved me, and saw my works.

O come, let us worship.

Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways ; unto whom I sware in my wrath : that they should not enter into my rest.

Christ taken captive, mocked, scourged, and crucified : O come, let us worship.

Glory be to the Father, and to the Son, and to the Holy Ghost ; As it was in the beginning, is now, and ever shall be : world without end. Amen.

O come, let us worship.

Christ taken captive, mocked, scourged, and crucified : O come, let us worship.

Hymn.

IN passione Domini,
Quâ datur salus homini,
Sit nostrum refrigerium
Et cordis desiderium ;
Portemus in memoria
Dolores et opprobria.

IN the Lord's atoning grief
Be our rest and sweet relief ;
Store we deep in heart's recess
All the shame and bitterness.

CHRISTI coronam spineam,
Crucem, clavos, et lanceam,
Et plagas sacratissimas,
Omni laude dignissimas,
Acetum, fel, arundinem,
Et mortis amaritudinem:

Hæc omnia nos satient
Et dulciter inebrient,
Nos replete virtutibus
Et gloriōsis fructibus.

Te crucifixum colimus,
Et toto corde poscimus
Ut nos sanctorum cœtibus
Conjungas in cœlestibus.

Laus, honor CHRISTO vendito,
Et nostri causâ prodiito,
Passo mortem pro populo
In aspero patibulo.

Thorns, and cross, and nails, and
lance,

Wounds, our treasure that en-
hance,

Vinegar, and gall, and reed,
And the pang His soul that freed :

May these all our spirits sate,
And with love inebriate;
In our souls plant virtue's root,
And mature its glorious fruit.

Crucified we Thee adore,
Thee with all our hearts implore,
Us with saintly bands unite
In the realms of heav'nly light.

CHRIST! by coward hands be-
trayed,
CHRIST! for us a captive made,
CHRIST! upon the bitter Tree
Slain for man, be praise to Thee!

Amen.

Antiphon. Merciless men have risen.

PSALM 2.

WHY do the heathen so furiously rage together :
and why do the people imagine a vain thing ?

The kings of the earth stand up, and the rulers take
counsel together : against the Lord, and against his
Anointed.

Let us break their bonds asunder : and cast away
their cords from us.

He that dwelleth in heaven shall laugh them to
scorn : the Lord shall have them in derision.

Then shall he speak unto them in his wrath : and
vex them in his sore displeasure.

Yet have I set my King : upon my holy hill of Sion.

I will preach the law, whereof the Lord hath said
unto me : Thou art my Son, this day have I begotten
thee.

Desire of me, and I shall give thee the heathen for thine inheritance : and the utmost parts of the earth for thy possession.

Thou shalt bruise them with a rod of iron : and break them in pieces like a potter's vessel.

Be wise now therefore, O ye kings : be learned, ye that are judges of the earth.

Serve the Lord in fear : and rejoice unto him with reverence.

Kiss the Son, lest he be angry, and so ye perish from the right way : if his wrath be kindled, (yea, but a little,) blessed are all they that put their trust in him.

Antiphon. Merciless men have risen against Me, and have not spared My soul.

¶. I left My home, I abandoned My inheritance.

R. I gave My soul into the hands of sinners.

Our Father, *privately.* ¶. And lead us not into temptation. R. But deliver us from evil.

Absolution.

MAY the Passion of our Lord Jesus Christ lead us to the joys of Paradise. Amen.

Benediction. May the Lord for His Passion's sake grant us His blessing. Amen.

Lesson i.

PILATE then took Jesus and scourged Him ; and the soldiers platted a crown of thorns and put it on His head, and they put on Him a purple robe, and said, Hail, King of the Jews ! and they smote Him with their hands.

But Thou, O Lord, have mercy upon us. R. Thanks be to God.

R^v. He hath no form nor comeliness ; and when we shall see Him, there is no beauty that we should desire Him : He was wounded for our transgressions, * He was bruised for our iniquities, with His stripes we are healed. V. Surely He hath borne our griefs and carried our sorrows.—He was bruised.

Benediction. By virtue of the Holy Cross the Lord bring us to the joys of the true light. Amen.

Lesson ii.

THE soldiers then took Jesus and led Him away ; and He, bearing His cross, went forth into a place called the place of a skull, which is called in the Hebrew Golgotha : where they crucified Him and two others with Him, on either side one, and Jesus in the midst. And Jesus said, ‘ Father, forgive them, for they know not what they do.’

But Thou, O Lord, have mercy upon us. R^v. Thanks be to God.

R^v. Is it nothing to you, all ye that pass by ? behold and see, * If there be any sorrow like unto My sorrow. V. Behold, all ye nations, and see My grief.—If there be.

Benediction. The sprinkling of Christ’s Blood be to us everlasting health and defence. Amen.

Lesson iii.

AFTER this Jesus, knowing that all things were now accomplished, that the Scriptures might be fulfilled, saith, ‘ I thirst.’ Now there was set a vessel full of vinegar ; and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth. When Jesus therefore had received the vinegar, He

said, ' It is finished ; ' and He bowed His head, and gave up the ghost.

But Thou, O Lord, have mercy upon us. R^v. Thanks be to God.

R^v. There was darkness when the Jews had crucified Jesus ; and about the ninth hour Jesus cried with a loud voice, My God, My God, why hast Thou forsaken Me ? * And He bowed His head, and gave up the ghost. V. Jesus cried with a loud voice and said, Father, into Thy hands I commend My Spirit.—And He bowed. Glory. And He bowed.

At Lauds.

O GOD, make speed to save me.

R^v. O Lord, make haste to help me.

Glory be to the Father. As it was.

Antiphon. I have endured from them reproaches.

PSALM 13.

HOW long wilt thou forget me, O Lord, for ever :
how long wilt thou hide thy face from me ?

How long shall I seek counsel in my soul, and be so vexed in my heart : how long shall mine enemies triumph over me ?

Consider, and hear me, O Lord my God : lighten mine eyes, that I sleep not in death.

Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoice at it.

But my trust is in thy mercy : and my heart is joyful in thy salvation.

I will sing of the Lord, because he hath dealt so lovingly with me : yea, I will praise the Name of the Lord most Highest.

Antiphon. I have endured from them reproaches and alarms ; but the Lord is with Me as a mighty warrior.

Little Chapter.

THE breath of our nostrils, Christ the Lord, is taken for our sins ; of whom we said, Under His shadow we shall live among the heathen.¹ Rv. Thanks be to God.

Hymn.

CHRISTUM DuceM,
Qui per Crucem
Redemit nos ab hostibus,
Laudet cœtus
Noster latus,
Exultet cœlum laudibus.

Pœna fortis
Tuae mortis
Et sanguinis effusio
Corda terant,
Ut Te querant,
Jesu ! nostra redemptio.

Per felices
Cicatrices,
Sputa, flagella, verbera,
Nobis grata
Sunt collata,
Aeterna Christi munera.

Nostrum tangat
Cor, ut plangat,
Tuorum sanguis vulnerum,
In quo toti
Simus loti,
Conditor alme siderum !

TO CHRIST, whose Cross
Repaired our loss,
Be praise and glory given ;
Be He the song
Of our glad throng,
Echoing the lauds of heaven.

May the strong throe
Of Thy last woe,
Thy sacred Blood outpour'd,
Our hearts subdue,
Thy grace to sue,
Jesu ! Redeemer ! Lord !

By His all-glorious
Wounds victorious,
Spitting, stripes, and twisted cord,
Gifts ever new
To us accrue,
Christ's measureless reward.

Our hearts forlorn,
With grace to mourn
May Thy blest wounds supply ;
May that rich stream
Our souls redeem,
Kind Framer of the sky !

¹ Lam. iv. 20.

Passionis
Tuæ donis,
Salvator, nos inebria,
Quâ fidelis
Dare velis
Æterna nobis gaudia.
Our hearts uplift
With the pure Gift,
Thy Passion, Lord, secures ;
In pity deign
For us to gain
The bliss that aye endures.
Amen.

¶. He gave His cheek to the smiter.

Rv. He was filled with revilings.

Antiphon. God spared not.

The Song of Zacharias. Luke 1.

BLESSED be the Lord God of Israel : for he hath visited, and redeemed his people ;

And hath raised up a mighty salvation for us : in the house of his servant David ;

As he spake by the mouth of his holy Prophets : which have been since the world began ;

That we should be saved from our enemies : and from the hands of all that hate us ;

To perform the mercy promised to our forefathers :
and to remember his holy Covenant ;

To perform the oath which he sware to our fore-father Abraham : that he would give us ;

That we being delivered out of the hand of our enemies : might serve him without fear ;

In holiness and righteousness before him : all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways ;

To give knowledge of salvation unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby
the day-spring from on high hath visited us ;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Antiphon. God spared not His own Son, but gave Him for us all.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

Let us pray. *Collect.*

O LORD Jesu Christ, Who in the matin hour didst vouchsafe to be spit upon and buffeted for our sakes, and Who in the same hour didst rise with glory from the dead ; grant that we may patiently endure revilings and reproaches for the glory of Thy Name ; grant that we may rise from sin to holiness, and see Thee with Thy disciples in Galilee ; Who livest and reignest with God the Father, in the Unity of the Holy Ghost, God for ever and ever. Amen.

COMMEMORATION OF THE BLESSED VIRGIN.

Antiphon. Tidings are brought to Mary that Christ is taken captive by the faithless Jews ; and fear came on her, and trouble. *V.* Never did mother suffer grief. *Ry.* As Mary suffered seeing the wounds of her Son.

Let us pray. *Collect.*

O LORD, Who of Thy great mercy didst suffer death in the flesh for our sake, and sparedst not Thine own Body nor Thy Mother's grief ; grant us, we beseech Thee, by that same mercy, so to remember Thy Passion, that we may be made partakers of everlasting joy ; Who livest.

At Prime.

O GOD, make speed to save me.

Ry. O Lord, make haste to help me.

Glory be to the Father. As it was.

Hymn.

TU qui velatus facie
Fuisti, Sol Justitiae,
Flexis illusus genibus,
Cæsus quoque verberibus;

Te petimus attentius
Ut sis nobis propitius,
Et per Tuam clementiam
Perduc nos ad gloriam.

Laus, honor CHRISTO vendito
Et nostri causâ prodito,
Passo mortem pro populo
In aspero patibulo.

SUN of Righteousness! whose
brow
Mortals strove to darken o'er;
Thou, to whom the mockers
bow,
Thou, whose back the thongs
begore;

Thee we ask with earnest heed,
Pour on us Thy saving grace;
Deign in pity us to lead,
Till we see Thee face to face.

CHRIST! by coward hands be-
trayed,
CHRIST! for us a captive made,
CHRIST! upon the bitter Tree
Slain for man, be praise to Thee!

Amen.

Antiphon. I turned not My face.

PSALM 43.

GIVE sentence with me, O God, and defend my
cause against the ungodly people : O deliver me
from the deceitful and wicked man.

For thou art the God of my strength, why hast thou
put me from thee : and why go I so heavily, while the
enemy oppresseth me ?

O send out thy light and thy truth, that they may
lead me : and bring me unto thy holy hill, and to thy
dwelling.

And that I may go unto the altar of God, even unto

the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

Why art thou so heavy, O my soul : and why art thou so disquieted within me ?

O put thy trust in God : for I will yet give him thanks, which is the help of my countenance, and my God.

Antiphon. I turned not My face from the revilers, and from those who spat upon Me.

Little Chapter.

CONSIDER Him that endured such contradiction of sinners against Himself, lest ye be wearied, and faint in your minds. *Ry.* Thanks be to God.

V. When He was reviled, He reviled not again.

Ry. When He suffered, He threatened not.

V. Lord, hear my prayer.

Ry. And let my cry come unto Thee.

Let us pray. Collect.

O LORD Jesu Christ, Who in the first hour of the day wert brought for us sinners before Pilate, and Who in the same hour didst appear to Mary Magdalen ; appear unto us, we beseech Thee, by Thy inward grace, and grant unto us true repentance ; that we may so carefully judge ourselves concerning those sins which we have committed, that in the last judgment we may be saved from torment, and be joined with Thy true disciples in heavenly places ; Who livest.

At Terce.

O GOD, make speed to save me.
Ry. O Lord, make haste to help me.
Glory be to the Father. As it was.

Hymn.

HORA qui ductus tertia
Fuisti ad supplicia,
CHRISTE, ferendo humeris
Crucem pro nobis miseris ;

Fac nos sic Te diligere,
Sanctamque vitam ducere,
Ut valeamus requie
Frui cœlestis patriæ.

WHO along the mournful road
At the third drear hour didst
move,
Who didst bear the weary load,
CHRIST! out of Thy tender love;

Teach us so to love Thee, Lord,
So direct us by Thy grace,
As to reach the blest reward
Of Thy heav'ly dwelling-place.
Amen.

Antiphon. The Lord.

PSALM 64.

HEAR my voice, O God, in my prayer : preserve
my life from fear of the enemy.

Hide me from the gathering together of the froward :
and from the insurrection of wicked doers ;

Who have whet their tongue like a sword : and
shoot out their arrows, even bitter words ;

That they may privily shoot at him that is perfect :
suddenly do they hit him, and fear not.

They encourage themselves in mischief : and com-
mune among themselves how they may lay snares, and
say, that no man shall see them.

They imagine wickedness, and practise it : that they
keep secret among themselves, every man in the deep
of his heart.

But God shall suddenly shoot at them with a swift
arrow : that they shall be wounded.

Yea, their own tongues shall make them fall : insomuch that whoso seeth them shall laugh them to scorn.

And all men that see it shall say, This hath God done : for they shall perceive that it is his work.

The righteous shall rejoice in the Lord, and put his trust in him : and all they that are true of heart shall be glad.

Antiphon. The Lord was led as a lamb to the slaughter, and opened not His mouth.

Little Chapter.

CHRIST suffered for us, leaving us an example that ye should follow His steps, Who did no sin, neither was guile found in His mouth. *Ry.* Thanks be to God.

Ry. For the joy set before Him, He endured the cross.

Ry. Despising the shame.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Let us pray. Collect.

O LORD Jesu Christ, Who in the third hour of the day didst for our sakes bear heavy stripes, and Who in the same hour didst enkindle the hearts of Thy faithful people by the inspiration of the Holy Ghost ; grant us grace, we beseech Thee, to punish the evil which we have done by worthy penance, and to quench the fires of our inordinate passions by the tears of repentance ; that while we endure sufferings both without and within, we may obtain consolation by the sweetness of Thy Spirit ; Who livest.

At Sept.

O GOD, make speed to save me.
 R^y. O Lord, make haste to help me.
 Glory be to the Father. As it was.

Hymn.

CRUCEM pro nobis subiit,
 Et stans in illa sitiit,
JESUS, sacratis manibus
 Clavis fossisque pedibus;

Honor et benedictio
 Sit Crucifixo Filio,
 Qui nos Suo supplicio
 Redemit ab exilio.

THE Cross for us see JESUS
 bear
 And thirst's oppressive heat,
 While ruthless nails transfix and
 tear
 His sacred Hands and Feet.

The Son of God, the Crucified,
 Honour and praise beseem,
 Who on the Cross in torments
 died,
 The exiled to redeem.

Amen.

Antiphon. They set over His head.

PSALM 116, ver. 10.

I BELIEVED, and therefore will I speak ; but I was
 sore troubled : I said in my haste, All men are liars.
 What reward shall I give unto the Lord : for all the
 benefits that he hath done unto me ?

I will receive the cup of salvation : and call upon
 the Name of the Lord.

I will pay my vows now in the presence of all his
 people : right dear in the sight of the Lord is the death
 of his saints.

Behold, O Lord, how that I am thy servant : I am
 thy servant, and the son of thine handmaid ; thou hast
 broken my bonds in sunder.

I will offer to thee the sacrifice of thanksgiving :
 and will call upon the Name of the Lord.

I will pay my vows unto the Lord, in the sight of all his people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Antiphon. They set over His head His accusation written, JESUS OF NAZARETH, THE KING OF THE JEWS.

Little Chapter.

HE committed Himself unto Him that judgeth righteously: Who His own self bare our sins in His Body on the tree, by Whose stripes we were healed.
Ry. Thanks be to God.

V. He was offered up, for so He willed.

Ry. And Himself bore our sins.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Let us pray. *Collect.*

O LORD Jesu Christ, Who didst, in the sixth hour of the day, for our salvation, stretch forth Thy hands on the cross, and didst receive Thy five wounds ; pitifully receive within the arms of Thy mercy us Thy servants, who fly to Thee for aid, and relieve the wounds of our souls by Thy healing grace, that being cleansed from the defilements of sin, we may be made the Temple of the Holy Ghost ; Who livest.

At None.

3

O GOD, make speed to save me.

Ry. O Lord, make haste to help me.

Glory be to the Father. As it was.

Hymn.

BEATA CHRISTI Passio
Sit nostra liberatio,
Ut per hanc nobis gaudia
Parata sint celestia.

Gloria CHRISTO Domino,
Qui pendens in patibulo,
Clamans emisit Spiritum,
Mundumque salvans perditum.

CHRIST'S blest Passion liberate
Us from sin's enthralling
state !
May we through His Cross possess
Heav'n's unfading blessedness !

To our Lord, who patient hung
On the Cross, be glory sung ;
Who with cry gave up the ghost ;
Man who sav'd, through Adam
lost.

Amen.

Antiphon. And when.

PSALM 142.

I CRIED unto the Lord with my voice : yea, even
unto the Lord did I make my supplication.

I poured out my complaints before him : and shewed
him of my trouble.

When my spirit was in heaviness thou knewest my
path : in the way wherein I walked have they privily
laid a snare for me.

I looked also upon my right hand : and saw there
was no man that would know me.

I had no place to flee unto : and no man cared for
my soul.

I cried unto thee, O Lord, and said : Thou art my
hope, and my portion in the land of the living.

Consider my complaint : for I am brought very low.

O deliver me from my persecutors : for they are too
strong for me.

Bring my soul out of prison, that I may give thanks
unto thy Name : which thing if thou wilt grant me,
then shall the righteous resort unto my company.

Antiphon. And when Jesus had received the vinegar,

He said, It is finished. And He bowed His head, and gave up the ghost.

Little Chapter.

FOR it became Him for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. *Ry.* Thanks be to God.

X. He hath poured out His soul unto death.

Ry. And He was numbered among the transgressors.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Let us pray. Collect.

O LORD Jesu Christ, Who, in the ninth hour of the day, didst for the salvation of us men deliver up Thy soul to death, and Who didst in the same hour ascend into heaven; quicken our hearts, we beseech Thee, by the inspiration of Thy love, and give us grace both to love Thee and cleave in heart to heavenly things, and also to follow Thy death by mortifying our sinful flesh; that while we are made partakers in Thy sufferings, Thou wouldest also give us the fellowship of Thy comforts; Who livest.

At Vespers.

O GOD, make speed to save me.

Ry. O Lord, make haste to help me.

Glory be to the Father. As it was.

Antiphon. Thou art worthy.

PSALM 30.

I WILL magnify thee, O Lord, for thou hast set me up : and not made my foes to triumph over me.

O Lord my God, I cried unto thee : and thou hast healed me.

Thou, Lord, hast brought my soul out of hell : thou hast kept my life from them that go down to the pit.

Sing praises unto the Lord, O ye saints of his : and give thanks unto him for a remembrance of his holiness.

For his wrath endureth but the twinkling of an eye, and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

And in my prosperity I said, I never shall be removed : thou, Lord, of thy goodness hadst made my hill so strong.

Thou didst turn thy face from me : and I was troubled.

Then cried I unto thee, O Lord : and gat me to my Lord right humbly.

What profit is there in my blood : when I go down to the pit ?

Shall the dust give thanks unto thee : or shall it declare thy truth ?

Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

Thou hast turned my heaviness into joy : thou hast put off my sackcloth, and girded me with gladness.

Therefore shall every good man sing of thy praise without ceasing : O my God, I will give thanks unto thee for ever.

Antiphon. Thou art worthy, O Lord, to take the book and to open the seals thereof, for Thou wast slain, and hast redeemed us to God by Thy blood.

Little Chapter.

WE see Jesus, for the suffering of death, crowned with glory and honour; that He, by the grace of God, should taste death for every man. *Ry.* Thanks be to God.

Hymn.

QUI pressurā
Mortis durā
Solvisti nexus criminum;
Nos ad pacem
Duc veracem,
JESU, corona virginum.

In flagellis,
Potum fellis
Bibisti amarissime,
Pro peccatis
Perpetratis,
ETERNE Rex Altissime!

Tuæ genti
Recolenti
Tuæ mortis supplicium,
Da virtutem
Et salutem,
CHRISTE, Redemptor omnium.

In amara
Crucis ara
Fudisti rivos sanguinis,
JESU digne,
Rex benigne,
Consors Paterni Luminis.
Sanguis CHRISTI,
Qui fuisti
Peremptor hostis invidi,
Fac sitire,
Da venire
Ad coenam Agni Providi.

WHO by the power
Of that dark hour
The bonds of sin didst burst in
twain;
Lord, guide us sure
To peace secure,
Blest Leader of the Virgin train!

The nauseous draught
By Thee was quaffed,
Amid the stripes most bitterly,
All to efface
Sin's deadly trace,
Eternal Lord, Thou King, Most
High!

To Thine Elect,
Who have respect
To all Thy pains for sinners
borne,
Grant virtue's health
And saving wealth,
Redeemer of a world forlorn!

With streams of blood,
A costly flood,
The Altar of Thy Cross is gory,
JESU divine,
Thou King benign,
Partaker of th' Eternal Glory.

Th' Accuser Foe
Thou didst lay low,
Blood of the Lord most innocent!
O let us haste
To the glad Feast
Of CHRIST, the Lamb All Provident.

Amen.

¶. The chastisement of our peace was upon Him.

Ry. And with His stripes we were healed.

Antiphon. Our good Shepherd.

Song of the Blessed Virgin Mary. Luke 1.

MY soul doth magnify the Lord : and my spirit hath rejoiced in God my Saviour.

For he hath regarded : the lowliness of his handmaiden.

For, behold, from henceforth : all generations shall call me blessed.

For he that is mighty hath magnified me : and holy is his Name.

And his mercy is on them that fear him : throughout all generations.

He hath shewed strength with his arm : he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat : and hath exalted the humble and meek.

He hath filled the hungry with good things : and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel : as he promised to our forefathers, Abraham and his seed, for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Antiphon. Our good Shepherd hath left us the spring of living water ; for He hath laid down His life for His sheep, and hath vouchsafed to die for His flock.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

Let us pray. *Collect.*

O LORD Jesu Christ, Who in the hour of vespers didst give to Thy disciples the Mysteries of Thy Body and Blood, and Who in the same hour wast removed from the Cross; remove from our minds the sins and wickedness which we have committed, that with a pure heart we may receive these mysteries, and that they may be to us a remedy for sin both here and for ever; Who livest.

COMMEMORATION OF THE BLESSED VIRGIN.

Antiphon. Virgin Mother of Christ, when thou didst behold thy Son dying on the Cross, no sorrow was like unto thy sorrow.

¶. What tongue could tell the agony of the Mother?

R. When she saw her Son fixed on the Cross.

Let us pray. *Collect.*

O LORD Jesu Christ, sweetest Son of the Virgin Mary, Who didst sit at supper with Thy betrayer, and wast shamefully dragged away captive; grant, we beseech Thee, that we, remembering the sorrows of Thy most holy Mother, may so suffer with Thee, as to receive mercy, and, together with her, to abide with Thee for ever; Who livest.

At Complin.

TURN Thou us, O Lord, our Saviour.

R. And let Thine anger cease from us.

V. O God, make speed to save me.

R. O Lord, make haste to help me.

Glory be to the Father. As it was.

Antiphon. They shall mourn.

PSALM 88.

O LORD God of my salvation, I have cried day and night before thee : O let my prayer enter into thy presence, incline thine ear unto my calling.

For my soul is full of trouble : and my life draweth nigh unto hell.

I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength.

Free among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.

Thou hast laid me in the lowest pit : in a place of darkness, and in the deep.

Thine indignation lieth hard upon me : thou hast vexed me with all thy storms.

Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

I am so fast in prison : that I cannot get forth.

My sight faileth for very trouble : Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

Dost thou shew wonders among the dead : or shall the dead rise up again, and praise thee ?

Shall thy loving-kindness be shewed in the grave :
or thy faithfulness in destruction ?

Shall thy wondrous works be known in the dark :
and thy righteousness in the land where all things are
forgotten ?

Unto thee have I cried, O Lord : and early shall my
prayer come before thee.

Lord, why abhorrest thou my soul : and hidest
thou thy face from me ?

I am in misery, and like unto him that is at the
point to die : even from my youth up thy terrors have
I suffered with a troubled mind.

Thy wrathful displeasure goeth over me : and the
fear of thee hath undone me.

They came round about me daily like water : and
compassed me together on every side.

My lovers and friends hast thou put away from me :
and hid mine acquaintance out of my sight.

Antiphon. They shall mourn for Him as for an only
Son ; for the blameless Lord is slain.

Epit.

QUI jacuisti mortuus
In petra, Rex innocuus ;
Fac nos in Te quiescere,
Sanctamque vitam ducere.

Succurre nobis, Domine,
Quos redemisti sanguine,
Et duc nos ad cœlestia
Æterna pacis gaudia.

WHO in the grave
Hewn from a cave,
O guiltless King, a corpse didst
lie ;
Teach us to rest
Safe on Thy breast,
For Thee to live, in Thee to die.

Whom Thou didst call
From error's thrall,
Vouchsafe in dangers to be-
friend ;
And lead us on,
E'en to Thy Throne,
The seat of joys that never
end.

Lans, honor CHRISTO vendito
 Et nostri causâ prodito,
 Passo mortem pro populo
 In aspero patibulo.

CHRIST! by coward hands be-
 trayed,
 CHRIST! for us a captive made,
 CHRIST! upon the bitter Tree
 Slain for man, be praise to Thee!

Amen.

Little Chapter.

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind. *Ry.* Thanks be to God.

Y. His place is in peace.

Ry. And His abode in Sion.

Antiphon. Save us.

Song of Simeon. Luke 2.

LORD, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation,
 Which thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Antiphon. Save us, Thou Saviour of the world, Who hast redeemed us by Thy Cross and Blood ; help us, we pray Thee, O God.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Our Father, privately.

Y. And lead us not into temptation.

Ry. But deliver us from evil.

V. Lord, hear our prayer.

R. And let our cry come unto Thee.

Let us pray. *Collect.*

O LORD Jesu Christ, Who at the hour of complin
didst for sorrow suffer a bloody sweat, and Who
in the same hour wert buried with great lamentation
by the women ; take from us sorrow, give unto us true
joy, and bury us in faith from the vanities of the world ;
draw forth also from our eyes the tears of living sorrow ;
that while we mourn Thy sufferings, we may receive
Thy consolation, both here and in the kingdom of
glory ; Who livest.

Rhythm of S. Buonaventura

ON THE

SEVEN LAST WORDS.

PRIMUM VERBUM.

JESU, salutis Hostia, salutis Sa-
cramentum;
JESU, salutis Gratia, salutis Bene-
ficium;
JESU, tuta Fiducia et tutum Re-
fugium;
Tu pro humano genere, ut cap-
tivum redimeres;
Tu pro humano scelere, ut culpas
nostras tolleres;
Tu pro divino munere, ut nos Deo
conjugeres;
Non recusasti vincula, non fla-
gella, non verbera,
Non latronum patibula, non li-
vores, non vulnera;

THE FIRST WORD.

VICTIM holy, Off'ring pure,
Hope unfailing, Refuge sure,
JESU, Grace and sweet Salvation,
Who didst work man's liberation;
Who our sin didst expiate,
Who our hearts dost re-create;
Thou nor bond, nor wound, nor
bruise,
Scourge, nor gibbet, dost refuse;
While the Cross its rage is vent-
ing,
While Thy foes storm unrelent-
ing,
While the hammer's stroke is
falling,
While the nails Thy flesh are gall-
ing,

Sed dum Te crux susciperet et
hostis in Te fremeret,
Dum malleus percuteret et clavus
carnem scinderet,
Dum sensum dolor angeret et
sacer sanguis flueret,
Dum passio Te premeret, angus-
tiaque cresceret,
Patrem rogasti precibus, ut tan-
quam ignorantibus,
Tuis ignoscat hostibus et Te cru-
cifigentibus,
Dicens, 'Pater, ignosce illis, quia
nesciunt quid faciunt.'

Oratio.

O MITIS Patientia! ô mansueta
Mititas!
O immensa Clementia! ô immensa
Benignitas!
Qui, ut ovis mitissima, non pro-
mis querimoniam;
Qui, ut mater carissima, jam ex-
cusas injuriam;
Ut anima dulcissima tenes bene-
volentiam,
Ut voluntas piissima præbes mise-
ricordiam;
Ad Te vadit spes animæ, ad Te
clamat suspiria,
Ad Te decurrunt lachrymæ et
pulsant desideria,
Confidenter dicentia, 'Ignosce
nobis, Domine.'

SECUNDUM VERBUM.

JESU, Largitor venias; **J**ESU,
Solamen tristium;
JESU, Laus poenitentiæ; **J**ESU,
Spes poenitentium;
Dum penderes innoxius, horum
in poena socius;
Dum Te unus argueret et stulte
reprehenderet,

While each sense is stung with
pain,
While the life-blood flows amain,
While the Passion fierce oppresses,
And the straitness sore distresses,
Thou Thy Sire dost woo to grant
Pardon to the ignorant:
'Father, forgive them' (Thou dost
sue),
'For they know not what they
do.'

The Prayer.

O MEEK Endurance, Gentle-
ness benign!
O boundless Clemency! **O** Love
divine!
Thou, as a lamb, dost neither cry
nor strive;
Thou, as a mother, dost the wrong
forgive;
With soul most sweet preserv'st
benevolence,
With will most loving mercy dost
dispense:
On Thee, kind Saviour, all our
hopes depend;
To Thee our longings mount, our
sorrows tend;
And in Thy ready ear is breath'd
the word,
Lowly, yet confident, 'Forgive us,
Lord.'

THE SECOND WORD.

JESU, Fount whence pardon
flows;
JESU, Solace of our woes;
JESU, Theme of souls relenting;
JESU, Hope of the repenting;
While Thou hangest, pure from
blame,
Partner with the thieves in shame;

Dum insultans insurget et blasphemando diceret,
 ' Si Tu es Dei Filius, salva Temet ipsum et nos ;
 Esto Tibi propitius, sicut salvasti alias.'
 Dum alter hunc corriperet, et hunc stultum ostenderet ;
 Dum se malum concederet, et Te Justum assereret ;
 Dum ad Te se converteret et supplex Tibi diceret,
 ' Memento mei, Domine, dum ad Tuum perveneris
 Regnum plenum dulcedine, dum Te Regem ostenderis.'
 Tu amas penitentiam, corda trahens per gratiam,
 Non solum hanc memoriam concessisti, sed gloriam.,
 Dicens, 'Amen, dico tibi, hodie Mecum eris in Paradiso.'

While the one with taunts assails Thee,
 And in mockery rudely hails Thee,
 Cries in accents blasphemous,
 ' Straightway save Thyself and us,
 If the Son of God Thou be ;
 Thyself, who freedst others, free.'
 While of holier mood the other Sharply chides his scornful brother ;
 While his erring self he blames, And the JUST ONE Thee proclaims,
 While to Thee he turns and prays,
 ' Think on me' (he meekly says),
 ' When victorious Thou shalt come,
 Lord ! into Thy blissful Home ;
 Thou, who souls dost draw to Thee,
 Friend of mourners ! think on me.'
 He for grace doth humbly sue,
 Thou dost grant him glory too ;
 Answ'ring him, ' I say to thee,
 Verily this day with Me Thou in Paradise shalt be.'

Oratio.

O PROMPTA Dei Caritas ! 6
 prompta Misericordia !
 O prompta Libertas ! prompta Munificentia !
 Ad Te currit devotio, ad Te reddit memoria,
 Coram Te fit confessio, Tibi patient praecordia ;
 Ideo cum fiducia Tibi precamur,
 Domine,
 Qui es sine malitia solus et sine crimine,
 In Tua patientia memento nostri,
 Domine.

The Prayer.

O BOUNTEOUS Love of God !
 O range immense
 Of Mercy free, and prompt Muni-
 ficiency !
 To Thee devotion hies and me-
 mory steals,
 And the lone heart its bitterness
 reveals ;
 To Thee, O Lord, we seek with
 trustful prayer ;
 Thee, whom nor blame assails,
 nor sins impair :
 Lord, in Thy patience think on
 us, and spare !

TERTIUM VERBUM.

JESU, Lux et Rex gloriae, Fili
Dei et hominis;
JESU, Flos Pudicitiae, Fili Mariæ
Virginis;
Dum haec Virgo sanctissima, tota
plena doloribus,
Genitrix amantissima, tot con-
fecta mœroribus,
Tua Mater charissima, tota per-
cussa fletibus,
Nutrix diligentissima, tota fracta
singultibus,
Juxta crucem assisteret, et Te
pendentem cerneret,
Dum tormenta consiperet, et
præ luctu deficeret;
Tu videns Matrem flebilem, pres-
sam amaritudine,
Matrem Tuam venerabilem, dig-
nam beatitudine;
Videns quoque discipulum, ama-
tum et amabilem,
Fidelem Dei famulum, Joannem
vitæ nobilem;
Alloquens ambos dulciter præ
vocis oraculo,
Commendasti benigniter Matrem
CHRISTI discipulo,
Dicens Matri, 'Mulier, ecce, filius
tuus!'
Deinde discipulo, 'Ecce, mater
tua!'

Oratio.

O QUALIS permutatio! ô quan-
ta inæqualitas!
O qualis desolatio! ô quæ Matris
acerbitas!
Dum custos Matri traditur, pro
Magistro discipulus;
Dum per Matrem suscipitur pro
Deo vir pauperculus;

THE THIRD WORD.

KING of glory, Star of morn,
Son of God, and Virgin-born,
Flow'r of Chastity unspoil'd,
Blessed Mary's sinless Child;
While Thy Mother, holiest maid-
den,
Stands with many a dolour la-
den;
Mother, loving and belov'd,
Nurse, of care most watchful
prov'd;
Stands in tears, and deeply sigh-
ing,
Near the Cross, and sees Thee
dying,
Sees Thy torments, till the sight
Her tender soul o'ermasters quite;
On that Mother, ever blest,
Thou Thy gracious Eye dost rest;
On that form which anguish bows,
On each painful tear that flows;
Then turn'st to John, Thy fol-
lower mild,
Lov'd and loving, God's own
child,
Fain in one sweet charge to blend
Mother dear and faithful Friend;
'Woman' (thus that lonely one
Thou dost cheer), 'behold, thy
son!'
Then dost bless Thy duteous bro-
ther,
Saying, 'Son, behold, thy Mo-
ther!'

The Prayer.

O SAD reverse! contrast how
passing strange!
O aching void! O most unequal
change!
Who her blest Son had cherish'd
and ador'd,
Finds the disciple where she seeks
the Lord;

Dum Matri custos mittitur, pro
Rege simplex famulus.
Sic Tuæ, Jesu, gratia me com-
mendo humiliter,
Tuæque providentia me com-
mittit perenniter;
Ut, exorante Virgine pro nobis
Te suppliciter,
A peccatorum turbine simus se-
curi jugiter.

A servant in His place the Ruler
leaves;
She loses God, and but a worm
receives:
Lord! to Thy grace my weakness
I commend,
And seek to know Thee my un-
failing Friend;
When ruthless storms of sin are
sweeping by,
O, at Thy Mother's suit, grant
me to feel Thee nigh!

QUARTUM VERBUM.

JESU, Patris Ingeniti Virtus et
Sapientia;
JESU, cujusque conditi Tenor et
Consistentia;
Tu virtute mirabili panes multi-
plicaveras,
Tu virtute consimili stellam In-
fans duxeras,
Defunctos suscitaveras, opera
mira feceras,
Morbos omnes sanaveras, totum
orbem formavera;
Tu virtute terribili dæmonia eje-
ceras,
Tu virtute consimili hostes Tuos
prostraveras;
Sed affixus patibulo, Patri factus
obediens,
Jussu Patris, ut vinculo vincetus
manens et patiens,
Qui vult quod hanc angustiam, ut
infirmus, sustineas,
Neque dictam potentiam, Te libe-
rans, exerceas:
Quapropter Tu sensui condolens
naturaliter,
Clamorem confers planetui, di-
cens lamentabiliter,
‘Eli, Eli, lama sabacthani;’ hoc
est, ‘Deus Meus,
‘Deus Meus, ut quid dereliquisti
Me?’

THE FOURTH WORD.

STRENGTH and Wisdom of th'
Unborn,
Help and Stay of man forlorn;
JESU, who, the crowds to sate,
Didst th' abundant bread create;
Who, an Infant, didst from far
Monarchs guide with herald-star;
Who didst wond'rous works a-
chieve,
Who didst every ill relieve,
Who didst bid the dead awake,
Who the glorious world didst
make,
Who the fiends didst scare away,
Who Thy foes didst prostrate lay;
Now the Cross is come, and Thou
To Thy Father's Will must bow;
Now He bids Thee bear the grief
Meek and bound, nor seek relief;
Bids Thee rather suffer all
Than th' impatient legions call,
Thee from death to disenthral.
Thus the Cross, with pang intense,
Thrills through every wakeful
sense,
Till, with loud and bitter cry,
Thou dost call, ‘Eli, Eli.’
Yea, the fierce pang that dreary
prayer doth waken,
‘My God, My God, why hast
Thou Me forsaken?’

Oratio.

O LAMENTUM mirabile! salutem agens hominum;
 O innocens cor humile! poenas
 deplorans criminum;
 Ad Te fert me compas-sio; pro me
 Te pati sentio;
 Ante Te me projicio, Tecumque
 luctum facio;
 Nam iste luctus utilis est mihi pro
 solatio,
 Qui mihi præmialis sit in aeterno
 gaudio.

The Prayer.

O WONDROUS Cry! cause of
 our endless gains,
 Pure, lowly Heart! that mourn'st
 sin's bitter pains;
 Lord, at Thy feet I bow me, and
 with Thee
 Am fain to weep, who suffer'dst
 all for me;
 Since that brief pang with com-
 fort deep abounds,
 Which to the mourner's endless
 joy redounds.

QUINTUM VERBUM.

JESU, dulcis Memoria, sitibunda
 Dilectio;
 JESU, dulcis Fiducia, lætabunda
 Refectio;
 Dum extensus existeres super
 aram patibuli,
 Dum Te nudum aspiceret mundus instar spectaculi,
 Dum lamentum ostenderet super
 Te vultus sæculi,
 Dum hostes de Te luderent et noti
 Tui fugerent,
 Dum clavi membra tenderent et
 nervi se contraherent,
 Dum vulnera tumescerent et hu-
 mores defluerent,
 Dum carnes contremiscerent et
 virtutes arescerent;
 Sitim sumpsisti fervidam, sitim
 amore languidam,
 Sitim virtutum cupidam, nostræ
 salutis avidam,
 Benigne dicens, 'Sitio; hominum
 fidem cupio,
 'Salutemque desidero, pro qua
 pati Me offero.'

THE FIFTH WORD.

JESU, memory's richest Treas-
 ure;
 JESU, Sweetness without mea-
 sure;
 JESU, Hope and firm Protection;
 JESU, unalloy'd Refection;
 While Thou'rt on the Cross ex-
 tended,
 Naked, lonely, unbefriended,
 Thee each passer-by derides,
 Till her face e'en Nature hides;
 While Thy foes with gibes assail
 Thee,
 While Thine own familiars fail
 Thee,
 While the tight-strain'd joints are
 rack'd,
 While the shrinking nerves con-
 tract,
 While each angry wound is swell-
 ing,
 While the gory streams are well-
 ing,
 While the mangled flesh is qui-
 v'ring,
 While th' exhausted frame is
 shiv'ring,
 Lo, a thirst Thy soul conceives,
 And Thy spirit deeply heaves,

All Thy zeal for us to prove,
Holy ardour, earnest love;
Meek Thou say'st, 'I thirst; I
pant
Life to My belov'd to grant,
Who Myself an Off'ring give,
That the dead through Me may
live.'

Oratio.

O SITIS saluberrima! exoptans
amicitias;
O sitis cordis intima! frangens
concupiscentias;
Præsta ut ad Te sitiam, et ista siti
ut ardeam,
Pravam sitim effugiam, donec ad
Te Fontem transeam,
Potumque vita hauriam, quo felix
semper maneam,
Et Deum meum videam, sanctam
ingressus patriam.

The Prayer.

O HEALTHFUL Thirst! with
holy love on fire;
O thirst of soul! bruising all foul
desire;
Grant me, O Lord, with that pure
thirst to glow,
Thirst for the Fount whence liv-
ing waters flow;
Grant me to shun all fev'rish thirst
for ill,
From wells of health my fainting
soul to fill;
Till to the Presence of my God I
come,
There to abide, safe in my holy
Home.

SEXTUM VERBUM.

JESU, nostra Redemptio; **J**ESU,
Redemptor omnium;
JESU, nostra Dilectio; **J**ESU, Salua
credentium;
Dum per crucis mysterium di-
ligenter perageres
Redemptoris officium, ut homi-
nem redimeres,
Sustinendo supplicium, ut inde
nos eriperes;
Consummans sacrificium Tuae
Carnis et Sanguinis,
Consummans pacis prælium salu-
taris certaminis,
Consummans transitorium cur-
sum hujus imaginis,
Consummans opificium Redemp-
tionis hominis;

THE SIXTH WORD.

JESU, who didst us and all
Free from sin's disgraceful
thrall;
Joy of every meek receiver,
Stay of every strong believer;
While each solemn function high
Of that woful Mystery
On the Cross Thou deign'st to
bear,
Saviour! with most loving care;
'Finishing' the Rite of rites,
'Finishing' the last of fights,
'Finishing' life's shadowy race,
'Finishing' the Work of Grace;
While death's hour is hast'ning
on,
While life's strength is all but
gone,

Dum mortis horam cerneres, dum
hac vita deficeres,
Dum finem jam contingeres, dum
omnia perficeres,
Ut in summa concluderes, dixisti,
‘Consummatum est.’
Nam JESUS crucifixus est; et Ag-
nus immolatus est;
Sanguis Ejus effusus est, et pre-
tium solutum est;
Diabolus devictus est, et bellum
consummatum est;
Chirographum deletum est, et
homo jam redemptus est.

Oratio.

O BONITAS, Bone JESU, qui es
nostra Jystitia !
O Veritas, Vere JESU, qui es nos-
tra Scientia !
O Charitas, Chare JESU, qui es
nostra Redemptio !
O Sanctitas, Sancte JESU, nostra
Sanctificatio !
Consumma nobis gratiam, et con-
summa justitiam ;
Consumma conscientiam, et con-
summa lætitiam.

SEPTIMUM VERBUM.

JESU, Via rectissima ; JESU, sa-
lutis Ostium ;
JESU, Porta tutissima ; JESU, Pro-
tector omnium ;
JESU, salubris Veritas, et Lux
mentem illuminans ;
JESU, vitæ Felicitas, Dulcor in
corde jubilans ;
Dum in extremis ageres, ut ani-
mam deponeres ;
Dum hanc vitam desereres, ut ad
limbum descenderes,
Volens viam ostendere per quam
debemus pergere,

While the end Thou'rt bent to
meet,
While the task is just complete ;
In a word the sum is said,—
Thou dost cry, ‘ ‘Tis finished !’
Yea, the Lord is crucified !
Yea, for us the Lamb hath died !
Yea, His precious Blood is shed !
Yea, our souls are ransomed !
Now the battle's rage is o'er,
Legal burdens gall no more ;
Now the Devil's might is brav'd ;
**CHRIST HATH DIED, AND MAN IS
SAV'D !**

The Prayer.

O JESU kind ! Our Righteous-
ness who art ;
True JESU, Wisdom of each faith-
ful heart ;
O lov'd and loving JESU ! our Sal-
vation ;
O holy JESU ! our Sanctification ;
All grace, and righteousness, and
knowledge sweet
Of mercy, with all joy, in us com-
plete !

THE SEVENTH WORD.

WAY directest, Port secure,
Gate of mercy, Patron sure,
Truth salubrious, Radiance
bright,
Joy of life, and heart's Delight ;
While, its latest strife sustaining,
Fast Thy darken'd life is waning,
While this weary world Thou'rt
quitting,
And Thy Spirit straight is fitting
To the Prison-house below,
Willing us the way to shew ;
Willing us, with rule divine,
Sons of earth, to discipline ;

Volens cunctos instruere qui facti
sunt de pulvere,
Volens Illum Te ostendere qui
potest nos defendere,
In quo debent confidere qui mor-
tem debent capere;
Tuum Sacratum Spiritum Tuo
Patri Sanctissimo
Commendasti per gemitum ser-
mone devotissimo,
Dicens, 'Pater, in manus Tuas
commendo Spiritum Meum;
Et, inclinato capite, fixus in cru-
cis stipite,
Acrier, cruentato Te, turpiter, et
indebito,
Tu emisisti Spiritum; et orbis
talem fremitum,
Quod quisque per circuitum Tu-
um percepti obitum,
Ut cuncta fletum facerent, et ele-
menta tremerent;
Ut saxa se dirumperent, et sepul-
chra se panderent;
Ut terrae motus fieret, velum
Templi se scinderet;
Ut luna retrocederet, solque se
contenebresceret;
Ut mundus ingemisceret; et na-
tura flens diceret,
'Ego lugens deficio, vel Deo in-
est passio.'

Willing, mortals to provide
Guardian strong and holy Guide,
And a Saviour to display,
Who shall raise these frames of
clay;
To Thy Holy Father's care,
Thou, with cry and loving pray'r,
Patient of His Will divine,
Dost Thy Spirit meek resign;
Then, the word submissive said,
Thou dost bow Thy sacred Head,
Nail'd on th' ignominious wood,
Bath'd (O shame to tell!) in blood;
Thou giv'st up the ghost—and lo!
Earth doth yield such signs of
woe,
That the region far and wide
Feels the Son of God hath died:
Nought so dull but makes lament;
Earth doth quake, and rocks are
rent;
Bursts in twain the Temple's
veil;
Graves disclose their tenants
pale;
Hides the moon her conscious
light,
And the sun looks black as night;
Nature weeps, and through her
tears
A voice the awe-struck list'ner
hears,
'Marvel ye my face I hide?
God hath suffer'd, God hath died!'

Oratio.

O MORS, mors lachrymabilis,
super quam plorant omnia!
O mors, mors lamentabilis, super
quam flent innoxia!
O mors, mors admirabilis, quam
suscitantur mortui!
O mors, mors amicabilis, quam ex-
ultantur strenui!

The Prayer.

O TEARFUL Death, which grief
from nature draws!
O piteous death, of guiltless tears
the cause!
O wondrous death, the dead
which animates!
O gracious death, the strong
which recreates!

O mors sacra, mors nobilis, per
quam delentur scelera!
O mors pia, mors utilis, per quam
donantur præmia!
Præsta ut hæc memoria nos te-
neat continue,
Et stimulet præcordia, corque
pungat assidue,
Ut menti lumen influat, et in
agendis instruat,
Ut nos a culpis exuat, et vita
donum tribuat.

O sacred, glorious death, purging
sin's stains!
O gentle, kindly death, whence
flow our gains!
May thought of Thee all holy
profit bring,
With zeal incite us, with com-
punction sting;
Illume our souls, and arm for
deeds of love;
Rid us of sin, and crown with
joys above!

Amen.

LITANY

or

The Passion of Jesus Christ.

Antiphon. The Lord Jesus Christ humbled Himself, and became obedient unto death, even the death of the Cross. Wherefore God hath highly exalted Him, and given Him a Name which is above every name, that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ our Lord is in the glory of God the Father.¹

LORD, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.

¹ Phil. ii. 8-11.

O God, the Father of heaven,
O God the Son, Redeemer of the world,
O God, the Holy Ghost,
Holy Trinity, One God,
Jesus, Eternal Wisdom,
Jesus, Who wast born of the Virgin Mary,
Jesus, Who wast a sojourner among men,
Jesus, Who wast hated without a cause,
Jesus, Who wast vexed with reproaches,
Jesus, Who wast transfigured on the Mount
before the Father,

Jesus, Who as a meek King didst enter Jerusalem,

Jesus, Who didst weep for pity,
Jesus, Who wast sold for thirty pieces of silver,
Jesus, Who didst bend to the feet of Thy disciples,

Jesus, Who wast comforted of an Angel,
Jesus, Who in agony wast bathed in the Bloody Sweat,

Jesus, Who wast betrayed by Judas with a kiss,
Jesus, Who wast bound by the servants,
Jesus, Who wast forsaken by Thy disciples,
Jesus, Who wast brought before Annas and Caiaphas,

Jesus, Who wast struck with the palm of the hand by the servant of the high priest,

Jesus, Who wast accused by false witnesses,
Jesus, Who wast judged guilty of death,
Jesus, Who wast spit upon in the face,
Jesus, Who wast blindfolded,
Jesus, Who wast buffeted,
Jesus, Who wast thrice denied of Peter,

Have mercy upon us.

Jesus, Who wast delivered bound to Pilate,
 Jesus, Who wast set at nought by Herod,
 Jesus, Who wast clad in a white robe,
 Jesus, Who wast rejected for Barabbas,
 Jesus, Who wast scourged,
 Jesus, Who wast bruised for our iniquities,
 Jesus, Who wast counted as a leper,
 Jesus, Who wast clad in a purple robe,
 Jesus, Who wast crowned with thorns,
 Jesus, Who wast smitten with a reed,
 Jesus, Who wast of the Jews required to be
 crucified,
 Jesus, Who wast condemned to the most
 shameful of deaths,
 Jesus, Who wast delivered to the will of the
 Jews,
 Jesus, Who wast oppressed with the burden
 of Thy Cross,
 Jesus, Who wast led as a lamb to the slaughter,
 Jesus, Who wast stript of Thy garments,
 Jesus, Who wast fixed with nails to the Cross,
 Jesus, Who wast wounded for our iniquities,
 Jesus, Who didst entreat the Father for Thine
 enemies,
 Jesus, Who wast numbered with the trans-
 gressors,
 Jesus, Who wast blasphemed and mocked on
 the Cross,
 Jesus, Who wast reviled by one of the thieves,
 Jesus, Who to the repentant thief didst pro-
 mise Paradise,
 Jesus, Who didst commend John as a son to
 Thy Mother,

Have mercy upon us.

Jesus, Who didst declare Thyself forsaken of
the Father,

Jesus, Who in Thy thirst wast given gall and
vinegar to drink,

Jesus, Who didst bear witness that all things
written of Thee were fulfilled,

Jesus, Who didst command Thy Spirit into
the hands of Thy Father,

Jesus, Who wast made obedient unto the
death of the Cross,

Jesus, Who wast pierced with a spear,

Jesus, Who wast made a propitiation for us,

Jesus, Who wast taken down from the Cross,

Be merciful,

Spare us, O Lord,

Be merciful,

Hear us, O Lord.

From all evil,

From all sin,

From anger, hatred, and malice,

From plague, famine, and war,

From all dangers of mind and body,

From everlasting death,

By Thy most pure Conception,

By Thy wonderful Nativity,

By Thy lowly Circumcision,

By Thy Baptism and holy Fasting,

By Thy Labours and Watchings,

By Thy dolorous Scourging and Crowning,

By Thy Thirst, Tears, and Nakedness,

By Thy precious Death and Cross,

By Thy glorious Resurrection and Ascension,

By the sending of the Holy Spirit the Comforter,

In the Day of Judgment,

Have mercy upon us.

O Lord, deliver us.

We sinners, Beseech Thee to hear us,—
 That it may please Thee to spare us,
 That it may please Thee to be gracious unto us,
 That it may please Thee to lead us to true
 repentance,

That it may please Thee mercifully to pour
 into our hearts the grace of the Holy Spirit,

That it may please Thee to defend and pro-
 pagate Thy Holy Church,

That it may please Thee to preserve and
 amplify Societies gathered in Thy Name,

That it may please Thee to grant us true
 peace, humility, and charity,

That it may please Thee to give us persever-
 ance in Thy grace and holy service,

That it may please Thee to deliver us from
 unclean thoughts, and from the temptations of
 the devil, and from everlasting death,

That it may please Thee to unite us with the
 company of Thy Saints,

That it may please Thee graciously to hear
 our prayers,

O Lamb of God, that takest away the sins of the
 world, Spare us, O Lord.

O Lamb of God, that takest away the sins of the
 world, Hear us, O Lord.

O Lamb of God, that takest away the sins of the
 world, Have mercy upon us.

Christ, hear us.

Christ, graciously hear us.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Our Father, (*privately*).

We beseech Thee to hear us.

¶. And lead us not into temptation.

Ry. But deliver us from evil. Amen.

¶. We adore and bless Thee, O Christ.

Ry. Because by Thy holy Cross Thou hast redeemed the world.

¶. Remember, Lord, Thy compassions.

Ry. And Thy loving-kindnesses, which have been ever of old.

¶. Behold my humility and my trouble.

Ry. And forgive me all my sins.

¶. Lord, hear my prayer.

Ry. And let my cry come unto Thee.

Let us pray.

O GOD, whose mercies are without number, and the treasure of whose goodness is infinite; we thank Thy most loving Majesty for the good things which Thou hast bestowed upon us; always imploring Thy clemency, that Thou, who dost grant our petitions, wilt not forsake us, but dispose us towards Thy everlasting rewards. Through Thy Son our Lord Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Ry. Amen.

¶. Let us bless the Lord.

Ry. Thanks be to God.

¶. May the souls of the faithful, through the mercy of God, rest in peace.

Ry. Amen.

Prayers and Meditations on the Lord's Passion.

A Prayer on the several points of the Passion.

O GOD, who for the redemption of the world didst vouchsafe to be born, circumcised, rejected of the Jews, betrayed by the traitor Judas with a kiss, bound and led as an innocent lamb to the sacrifice ; Who wast shamefully exposed in the sight of Annas, Caiaphas, Pilate, and Herod, accused by false witnesses, tormented with scourgings and reproaches, spit upon, crowned with thorns, buffeted, smitten with a reed, blindfolded, stripped, nailed to the Cross, lifted up on the Cross, numbered among the thieves, made to drink vinegar and gall, and wounded with a spear ; do Thou, O Lord, by these Thy most holy pains which I Thine unworthy servant call to mind, and by Thy holy Cross and Death, deliver me from the pains of hell, and vouchsafe to lead me whither Thou didst lead the thief who was crucified with Thee ; Who livest and reignest with the Father and the Holy Spirit, now and for ever. Amen.

Prayers of S. Gregory on the Passion of Christ.

O LORD JESU Christ, I adore Thee, hanging on the Cross and wearing on Thy Head the Crown of Thorns ; I beseech Thee that by Thy Cross I may be delivered from the destroying Angel. Amen. Our Father, &c.

O LORD JESU Christ, I adore Thee wounded on the Cross, and given gall and vinegar to drink ; I beseech Thee that Thy Wounds may be the medicine of my soul. Amen. Our Father, &c.

O LORD JESU Christ, by that bitterness which Thou didst on the Cross undergo for me a most miserable sinner, and most of all in that hour when Thy most glorious Soul departed from Thy blessed Body ; I beseech Thee have mercy on my soul at the time of its departure, and carry it to life eternal. Amen. Our Father, &c.

O LORD JESU Christ, I adore Thee going down into hell and delivering the captives ; I beseech Thee, suffer me not to enter there. Amen. Our Father, &c.

O LORD JESU Christ, I adore Thee rising from the dead, ascending into Heaven, and sitting on the Right Hand of the Father ; I beseech Thee that I may have grace to follow Thee thither, and to dwell in Thy Presence. Amen. Our Father, &c.

O LORD JESU Christ, the Good Shepherd, guard Thou the just, justify sinners ; have mercy upon all the faithful, and be gracious to me the chief of sinners. Amen. Our Father, &c.

O LORD JESU Christ, I adore Thee, laid in the Sepulchre, and embalmed with myrrh and spices ; I beseech Thee that Thy Death may be my Life. Amen. Our Father, &c.

A Prayer on Christ Crucified and His Wounds.

BEHOLD, O most loving JESUS, Who wast willing to be my bloody Spouse ; I fall down at Thy feet, in token of my love and due gratitude to Thee. But what shall I repay Thee, O my JESUS, who didst love me even to the end, and engrave me in large and plain letters on Thy Hands and Feet, yea, and in Thy

Heart? Who will grant me this, that I may carry Thee about engraven on my heart even as Thou dost carry me; and as Thou dost bear me, so I may bear Thee ever in mind! O JESU, with how boundless an affection of charity hast Thou embraced me, in that Thou didst vouchsafe to open to me not only Thy Hands and Feet, but also Thy Breast of most boundless treasures, that Thou mightest satisfy my desire out of the inexhaustible affluence of Thy celestial benefits!

A Prayer on the Seven Words of Christ.

O LORD JESU Christ, Son of the living God, who didst say, whilst hanging on the Cross: 'Father, forgive them, for they know not what they do;' grant, that for love of Thee, I may forgive all who maltreat me. Who saidst to the Thief: 'To-day shalt thou be with Me in Paradise;' grant me so to live, that in the hour of my death Thou mayest say to me: 'To-day shalt thou be with Me in Paradise.' Who saidst to Thy Mother: 'Woman, behold, thy Son;' and to the Disciple: 'Behold, thy Mother;' grant that I may be associated with Thy Mother in love of Thee and true charity. Who saidst: 'Eli, Eli, lama sabacthani; that is, My God, My God, why hast Thou forsaken Me?' grant that in every tribulation and distress of mine I may say: 'O my Father, my Lord, have mercy upon me a sinner, and assist me, my King and my God, Who hast redeemed me with Thine own Blood.' Who saidst: 'I thirst;' grant that I may ever be a-thirst for Thee the Fountain of Living Water. Who saidst: 'Father, into Thy hands I commend My Spirit;' receive me returning to Thee. Who saidst: 'It is finished;' grant that I may deserve to hear that most sweet voice of Thine;

‘Come, My friend, My beloved, My spouse, come, that thou mayest ascend with Me, in company with My Angels and Saints, to feast in My Kingdom, to be joyful, and there to dwell for ever and ever.’ Amen.

Seventeen Points for Meditation on the Passion of Jesus Christ.

1. **L**OOK upon the Face of Thy Christ, Who, out of the excess of charity with which He loved us, was willing to become Man, to be born in a stable, laid in a manger, circumcised, and become an exile in Egypt.

He vouchsafed for our sake to be baptised, to fast, to be tempted, to wander about, to preach the Gospel, to work miracles, to succour the sick and miserable.

Three-and-thirty years He endured manifold labours, sorrows, hardships, and snares and injuries from His enemies, until at length He went up to Jerusalem, that He might drink for us His bitterest Cup.

2. **L**OOK upon the Face of Thy Christ, Who the day before His death ate the Passover at Jerusalem with His beloved disciples.

And there rising from supper, when He had girded Himself with a towel, and poured water into a basin, He washed His disciples’ feet, and wiped them with the towel, holding loving converse with these same disciples.

3. **L**OOK upon the Face of Thy Christ, Who, unasked, established such and so great a Testament, and instituted and left behind Him the Adorable Sacrament

of His Body and Blood, to the end that the Memorial of His then instant Passion might be ever celebrated in the Church, and the fruit of so great a Sacrament reach daily both the living and the dead.

4. **L**OOK upon the Face of Thy Christ, Who, going out with His disciples into the garden of Olivet, began to be sore amazed and very heavy, and there-upon said : ' My Soul is exceeding sorrowful unto death : ' for the greatness, verily, and the severity of His coming Passion.

There, on bended knees, He prayed to His Father, and, falling on His face, resigned Himself, and gave Himself up wholly to His Father's Will, weighed down indeed with so great distresses that a bloody sweat flowed down out of His whole Body, and He accepted the comforting of an Angel, He, the Son of God.

5. **L**OOK upon the Face of Thy Christ, Who, en-flamed with desire of enduring death for us, went forth to meet the enemies that sought His life ; took a kiss from the traitor Judas, being deserted by the other disciples, and was bound by the wicked soldiers like a thief, and fettered, and shamefully handled.

6. **L**OOK upon the Face of Thy Christ, Who was led first ignominiously before Annas the high priest, and who received the cruel blow struck at Him by the impious servant of Annas.

7. **L**OOK upon the Face of Thy Christ, Who was received like any malefactor by Caiaphas the high priest and the full senate, and suffered many things both bitter and injurious ; was accused, namely, by false witnesses, most iniquitously condemned for blasphemy,

mocked by many and spit upon, stricken with blows and buffets, and was the whole night in ways unworthy tormented and scoffed at.

8. **L**OOK upon the Face of Thy Christ, Who was led early in the morning by the chiefs of the Jews before Pilate, stood before the heathen judge with downcast look ; and when falsely accused, chose rather to be humbly silent than to answer to the charges laid against Him.

9. **L**OOK upon the Face of Thy Christ, sent forth from Pilate to Herod the king, and a second time grievously accused of the Jews. But neither did our Lord yield aught to the questionings of the curious king, nor answer the accusations of the Jews ; taken the while by Herod's men for a fool, and by them sent back to Pilate in a white garment, in derision and bonds.

10. **L**OOK upon the Face of Thy Christ, Who was stripped of His garments in the prætorium, and bound to a pillar, and most cruelly scourged, so that no little Blood flowed from every part of His wounded Body.

11. **L**OOK upon the Face of Thy Christ, Who, after His grievous Scourging, is clad by Pilate's guards in a purple robe, and bears a crown of thorns pressed down with grievous torture upon His Head. They hold out to Him the reed with which they struck His sacred Head : they bend the knee and worship Him in scorn ; they hail Him King of the Jews ; they spit in His adorable face ; and sacrilegiously beat Him with many a blow on the face.

12. **L**OOK upon the Face of Thy Christ, Who is led out by Pilate the Judge, wearing the crown of thorns and the purple robe: the enraged populace importunately demand that He be condemned to the Cross.

13. **L**OOK upon the Face of Thy Christ, Whom Pilate on his tribunal most unjustly condemns, though innocent, to the Cross, who both was loaded with the Tree of the Cross, and, His strength well nigh spent, is dragged through the midst of the city to the mournful place of punishment, with the pity of scarce any except a few women.

14. **L**OOK upon the Face of Thy Christ, Who came weary and panting with His Cross to the place of Calvary, and tasted the proffered cup of wine mingled with myrrh and gall, according to that word: They gave Me gall to eat; and when I was thirsty they gave Me vinegar to drink.

15. **L**OOK upon the Face of Thy Christ, Who was stripped of His garments before the Cross, and stretched naked on the Wood, and fastened with nails, and bore the exceeding bitter pains of crucifixion.

16. **L**OOK upon the Face of Thy Christ, Who, hanging upon the uplifted Cross between two thieves, and grievously athirst, calls upon His Father as an Advocate on behalf of those that crucified Him, and the others who blasphemed Him: addresses His most afflicted Mother from the Cross; and commends His Spirit, not without strong crying and profuse tears, to His Father, tasting that most bitter of all deaths, that Himself, both Priest and Victim, may reconcile to God His Father us

children of wrath, and redeem a lost world by His own death.

17. **L**OOK upon the Face of Thy Christ, the Right Side of Whose lifeless Body is pierced with a spear, and pours forth Blood and Water: Whose Body besides is taken down from the Cross by His friends, and anointed with oil of balm, and wrapped in clean linen, before being committed to the tomb.

A Prayer,

In which the Passion and Death of Christ is offered to God the Father.

I THANK Thine immeasurable Goodness, O Eternal Father and God, Chief Lover of men, Who, to redeem us that were lost, and set us free from eternal torments, hast willingly delivered up Thy most innocent Son to most cruel pains and the bitterest of deaths.

O Love ! O Pity incomprehensible ! that for us that Immaculate Lamb should be given and tormented, than whom was nothing more holy, nothing more excellent ; that by dying He might destroy our death, and by rising again restore us to true life ! We, therefore, offer to Thee, O Father, this Thy most dear Son, this our Priest, our Chief Pontiff, this best and most faithful of Shepherds, who gave Himself up for us an Oblation and a Sacrifice in the odour of sweetness.

By that Face which won reconciliation for the world, we owe and we give eternal thanks to Thy Love ; for His sake we dare to ask and hope for the remission of

our sins, and all grace : for He was made unto us Wisdom and Righteousness, and Sanctification and Redemption : by His bruises we are healed : He is the true and efficacious Propitiation for our sins and for the sins of the whole world.

We therefore pray, O Eternal Father, that Thou mayest receive in Thy clemency the Sacrifice of Thy most dearly beloved Son, our Mediator, which was offered to Thee on the Cross, than which nothing can be to Thee more acceptable, or of more avail to us. His tears, groans, and cry ; His bonds, scourges, thorns, and wounds ; His Cross, Blood, and Death, we offer to Thee, that they may bring a healing medicine to our souls, how wounded and impure soever. And that we may participate in the true fruit of this Most Holy Passion, and glory aright in so great a Mediator, grant us that grace which is needful for all who are to be justified and saved : that so we may not only trust in the merits and promises of our Redeemer, but may be obedient also to His precepts, and walk in His footsteps, and by His example. Through the same Christ Thy Son, our Lord. Amen.

A Meditation and Prayer of S. Bernard,
For the Presentation of Christ Crucified to the Eternal Father.

CONSIDER, my soul, consider. This is the Lord our God Jesus Christ, thy Saviour : the Only-begotten Son of God, true God, true Man, who alone beneath the sun was found without spot.

And lo ! He is thus numbered among the trans-

gressors, and esteemed as a leper, the lowest of men ; and, as an untimely birth is cast out, so is He cast out from the womb of His mother, the wretched synagogue. He, the fairest of the sons of men, how is He become marred ! He was wounded for our transgressions, He was bruised for our iniquities, and was made an holocaust of a most sweet odour in Thy sight, O Father of eternal glory, that He might turn away Thine indignation from us, and make us to sit with Himself in heavenly places.

Look down, O Lord, Holy Father, from Thy Sanctuary, from the high habitation of Thy Heavens : and behold this holy Offering, which our great High Priest offers Thee, Thy Holy Child, the Lord Jesus Christ, for the sins of His brethren ; and be placable towards the multitude of our malice. Lo ! the voice of the Blood of our Jesus crieth unto Thee from the Cross.

Look, O Lord, upon the Face of Thy Christ, who became obedient to Thee, even unto death. O ! let His scars never pass from Thine eyes, that Thou mayest remember the greatness of the satisfaction Thou hast received from Him for our sins.

Let every tongue give Thee thanks, O Father, for the superabundance of Thy bounty, who hast not spared the Only Son of Thy heart, but hast delivered Him up to death for us all, that we may have Him as a faithful Advocate before Thee in heaven.

A Prayer of the same S. Bernard to Christ Crucified.

I MUST needs love Thee, O Lord Jesus Christ, with my whole heart, with my whole soul, with my whole strength : and follow Thy steps, that hast vouchsafed to die for me. And how shall this be wrought in

me but by Thee ? Let my soul cleave to Thee, for all its strength hangeth upon Thee.

And now, O Lord, my Redeemer, I adore Thee as Very God, I trust in Thee, I hope in Thee, and with all the desire in my power I pant after Thee ; help my imperfection.

Before the glorious tokens of Thy Passion, whereby Thou hast wrought out my salvation ; I bow myself down wholly. In Thy Name, O Christ, I adore the royal standard of Thy victorious Cross. Thy thorny crown, Thy blood-red nails, the lance plunged into Thy sacred Side, Thy Wounds, Thy Blood, Thy Death, Thy Sepulture, O Christ, I suppliantly adore and glorify.

By the virtue of these keep me from the wiles of Satan, and strengthen me, that the yoke of Thy commandments may become sweet to me ; and the burden of the Cross, which Thou biddest me carry after Thee, may be light to the shoulders of my soul.

Fix my hands and my feet to Thy Cross, and wholly conform Thy servant, O Lord, to the likeness of Thy Passion : fashion also Thy servant after Thy Life-giving Death, working in me, that I may die according to the flesh, but live according to the Spirit of righteousness. Bless God my Saviour, O my soul, and magnify His Name for ever. Amen.

Points of Meditation on the Passion of our Lord.

(*From Thomas à Kempis' Homilies on the Passion.*)

SEEING, then, that JESUS, who was without sin, carried His Cross upon His own shoulders, do thou too carry thy cross, for thou hast grievously and often

sinned, and justly merited eternal punishment. To feeble minds the way of the Cross seems to be bitter and grievous ; but its end is joyful and rich in fruit, and to its lovers sweet and healthful. Is it not better to pass now a mournful and laborious life for Christ, and to suffer with the Crucified, than, after the scanty joy of a corruptible life, to suffer eternal torments with the devil in hell ? For thou shalt be so much the more acceptable to God, and worthy of greater glory in the celestial kingdom, in proportion as thou shalt have endured now for the Name of JESUS more grievous toil and sorrow — not looking to temporal consolations, but to Christ's Passion, and the rugged ways of the Saints, who have passed through many a tribulation. Every temporal punishment and injury with which we are assailed passes quickly like a shadow ; but in heaven abides eternally the glory of the reward, which, Christ willing, shall be paid thee at the last for thy good patience. Strive, therefore, to keep the way of the Holy Cross, and to carry in thy heart the dolorous image of JESUS Crucified, and with manly courage to imitate Him after thy power in thy frail body. Cheerfully resign thyself, and commit with confidence all that is thine to His divine Will, who has done and endured so great things for thy salvation. For never shalt thou be able to render Him worthy thanks for the least tittle of His Passion, even though thou wert able to endure the sufferings and labours of all the holy Martyrs. But, alas ! that thou followest with such tepidity the Lord's Cross ; that thou sufferest not more intensely with the pains of Christ ; that thou servest Him not more fervently, nor returnest Him thanks without ceasing ; who regarded thee as so dear, and so loved thee above His

other creatures, that He refused not to die for thee, but by His innocent Death freed thee from eternal death : for thou wouldest have been eternally condemned, had not Christ been crucified and died for thee. For who could make satisfaction for all the sins of men save Jesus Christ, the Son of God, the Immaculate Lamb ?

I WILL lift up the eyes of my heart to my Lord hanging naked upon the Cross. With attentive heed will I consider each stripe and puncture of His Body, and with intent devotion embrace and kiss His wounded Hands and Feet perforated with the nails. Then will I enter into the open Wound of His Side, as into the chamber where my Beloved is asleep ; where I may live hidden, and be protected from all harm, and repose in happy security, in divine peace. I will fear no evils, come upon me what may, and whatsoever may be said or thought of me to my contempt : so Thou be with me, and abide with me, I will rely upon Thee, and night and day will dwell within Thy Side. Thou art a more faithful Friend than all this world besides. Thou art a stronger wall of defence than all the host of Angels. And therefore ought I never to be unmindful of Thee ; but as far as my power and infirmity permit, I will call sorrowfully to mind Thy most bitter Passion. Of the which, however, no creature can sufficiently think and speak, nor write of it with clearness and suitably to its greatness, even though all were employed on this one subject only ; for it exceedeth all comprehension of the creature, that Thou, O God, Creator of all, didst vouchsafe to be made Man, and to die for men.

Wherefore I humbly entreat Thee, Lord, to look

with pity upon me a sinner; and, by Thine ineffable grace, to enlighten me within, often to visit me, to bedew me with tears, to bruise and cleanse me with compunction; that whom Thou hast redeemed with Thy precious Blood, thou mayest renovate and inflame through the earnest meditation of Thy Passion. Grant me devoutly to advance in it, and ever to derive from it the salutary remedies of all my sufferings. Would that it might make its entrance into my heart, more and more powerfully and deeply than heretofore; and affect and inform me, as it has often inflamed and moved to compunction many Holy men and Holy women; so that even in my life there may result the similitude of Thy Death, by the operation of the Spirit, and the mortification of the flesh!

THE TENEBRÆ,
OR
Nocturnal Office
OF THE
THURSDAY, FRIDAY, AND SATURDAY,
In Holy Week,
ACCORDING TO THE ROMAN BREVIARY.

MAUNDY THURSDAY.

At Matins.

Said during the Night between Wednesday and Thursday.

IN THE FIRST NOCTURN.

Antiphon. The zeal of Thine house hath even eaten Me, and the rebukes of them that rebuked Thee are fallen upon Me.

PSALM 69.

SAVE me, O God : for the waters are come in, even unto my soul.

I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

I am weary of crying ; my throat is dry : my sight faileth me for waiting so long upon my God.

They that hate me without a cause are more than the hairs

of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

I paid them the things that I never took : God, thou knowest my simpleness, and my faults are not hid from thee.

Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause : let not those that seek thee be confounded through me, O Lord God of Israel.

And why ? for thy sake have I suffered reproof : shame hath covered my face.

I am become a stranger unto my brethren : even an alien unto my mother's children.

For the zeal of thine house

hath even eaten me : and the rebukes of them that rebuked thee are fallen upon me.

I wept, and chastened myself with fasting : and that was turned to my reproof.

I put on sackcloth also : and they jested upon me.

They that sit in the gate speak against me : and the drunkards make songs upon me.

But, Lord, I make my prayer unto thee : in an acceptable time.

Hear me, O God, in the multitude of thy mercy : even in the truth of thy salvation.

Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

Let not the water-flood drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

Hear me, O Lord, for thy loving-kindness is comfortable : turn thee unto me according to the multitude of thy mercies.

And hide not thy face from thy servant, for I am in trouble : O haste thee, and hear me.

Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

Thou hast known my reproof, my shame, and my dis honour : mine adversaries are all in thy sight.

Thy rebuke hath broken

my heart ; I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

They gave me gall to eat : and when I was thirsty they gave me vinegar to drink.

Let their table be made a snare to take themselves withal : and let the things that should have been for their wealth be unto them an occasion of falling.

Let their eyes be blinded, that they see not : and ever bow thou down their backs.

Pour out thine indignation upon them : and let thy wrathful displeasure take hold of them.

Let their habitation be void : and no man to dwell in their tents.

For they persecute him whom thou hast smitten : and they talk how they may vex them whom thou hast wounded.

Let them fall from one wickedness to another : and not come into thy righteousness.

Let them be wiped out of the book of the living : and not be written among the righteous.

As for me, when I am poor and in heaviness : thy help, O God, shall lift me up.

I will praise the Name of God with a song : and magnify it with thanksgiving.

This also shall please the Lord : better than a bullock that hath horns and hoofs.

The humble shall consider

this, and be glad : seek ye after God, and your soul shall live.

For the Lord heareth the poor : and despiseth not his prisoners.

Let heaven and earth praise him : the sea, and all that moveth therein.

For God will save Sion, and build the cities of Judah : that men may dwell there, and have it in possession.

The posterity also of his servants shall inherit it : and they that love his Name shall dwell therein.

Antiph. The zeal of Thine house hath even eaten Me, and the rebukes of them that rebuked Thee are fallen upon Me.

Ant. Let them be turned backward, and put to confusion, that wish Me evil.

PSALM 70.

HASTE thee, O God, to deliver me : make haste to help me, O Lord.

Let them be ashamed and confounded that seek after my soul : let them be turned backward and put to confusion that wish me evil.

Let them for their reward be soon brought to shame : that cry over me, There, there.

But let all those that seek thee be joyful and glad in thee : and let all such as delight in thy salvation say alway, The Lord be praised.

As for me, I am poor and in misery : haste thee unto me, O God.

Thou art my helper, and my redeemer : O Lord, make no long tarrying.

Ant. Let them be turned backward and put to confusion that wish Me evil.

Ant. Deliver Me, O My God, out of the hand of the ungodly.

PSALM 71.

IN thee, O Lord, have I put my trust, let me never be put to confusion : but rid me, and deliver me, in thy righteousness ; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort : thou hast promised to help me, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for : thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born : thou art he that took me out of my mother's womb ; my praise shall be always of thee.

I am become as it were a monster unto many : but my sure trust is in thee.

O let my mouth be filled with thy praise : that I may

sing of thy glory and honour all the day long.

Cast me not away in the time of age : forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying : God hath forsaken him ; persecute him, and take him, for there is none to deliver him.

Go not far from me, O God : my God, haste thee to help me.

Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway : and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high : and great things are they that thou hast done ; O God, who is like unto thee ?

O what great troubles and adversities hast thou shewed me ! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

Thou hast brought me to great honour : and comforted me on every side.

Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of music : unto thee will I sing upon the harp, O thou Holy One of Israel.

My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame that seek to do me evil.

Ant. Deliver Me, O My God, out of the hand of the ungodly.

V. Let them be turned backward, and put to confusion. *R.* That wish Me evil.

Our Father, *privately*.

The beginning of the Lamentations of the Prophet Jeremiah.

Lesson i. ch. 1.

Aleph. **H**OW doth the city sit solitary, that was full of people ! how is she become as a widow ! she that was great among the nations, and princess among the provinces, how is she become tributary !

Beth. She weepeth sore in the night, and her tears are on her cheeks : among all her lovers she hath none to comfort her : all her friends have dealt treacherously with her, they are become her enemies.

Ghimel. Judah is gone into captivity because of affliction, and because of great servitude : she dwelleth among the heathen, she findeth no rest : all her persecutors overtook her between the straits.

Daleth. The ways of Zion do mourn, because none come to the solemn feasts : all her gates are desolate : her priests sigh, her virgins are afflicted, and she is in bitterness.

He. Her adversaries are the chief, her enemies prosper ; for the Lord hath afflicted her for the multitude of her transgressions : her children are gone into captivity before the enemy.

Jerusalem, Jerusalem, be converted to the Lord thy God.

Ry. On mount Olivet He prayed to the Father ; Father, if it be possible, let this Cup pass from Me : * The spirit indeed is willing, but the flesh is weak. *V.* Watch and pray, that ye enter not into temptation.—The spirit.

Lesson ii.

Vau. **A**ND from the daughter of Zion all her beauty is departed : her princes are become like harts that find no pasture, and they are gone

without strength before the pursuer.

Zain. Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her : the adversaries saw her, and did mock at her sabbaths.

Heth. Jerusalem hath grievously sinned ; therefore she is removed : all that honoured her despise her, because they have seen her nakedness : yea, she sigheth, and turneth backward.

Teth. Her filthiness is in her skirts ; she remembereth not her last end ; therefore she came down wonderfully : she had no comforter. O Lord, behold my affliction : for the enemy hath magnified himself.

Jerusalem, Jerusalem, be converted to the Lord thy God.

Ry. My soul is exceeding sorrowful, even unto death ; tarry ye here, and watch with Me : now shall ye see the multitude, which will compass Me about. * Ye will take to flight, and I shall go to be sacrificed for you. *V.* Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.—Ye will take.

Lesson iii.
Jod. **T**HE adversary hath spread out his hand

upon all her pleasant things : for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.

Caph. All her people sigh, they seek bread ; they have given their pleasant things for meat to relieve the soul : see, O Lord, and consider ; for I am become vile.

Lamed. Is it nothing to you, all ye that pass by ? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, where-with the Lord hath afflicted me in the day of his fierce anger.

Mem. From above hath he sent fire into my bones, and it prevaleth against them : he hath spread a net for my feet, he hath turned me back : he hath made me desolate and faint all the day.

Nun. The yoke of my transgressions is bound by his hand : they are wreathed, and come up upon my neck : he hath made my strength to fall, the Lord hath delivered me into their hands, from whom I am not able to rise up.

Jerusalem, Jerusalem, be converted to the Lord thy God.

Ry. Lo, we have seen Him¹ without form or comeliness, and there is no beauty that we should desire Him ; He hath borne our sins, and for us He grieveth : but He was wounded for our transgressions : * with His stripes we are healed.

Y. Surely He hath borne our griefs, and carried our sorrows.—With His stripes. Lo, we have seen Him. (*to the Y.*)

¹ Is. liii. adapted.

IN THE SECOND NOCTURN.

Ant. The Lord shall deliver the poor when he crieth ; the needy also, and him that hath no helper.

PSALM 72.

GIVE the King thy judgments, O God, and thy righteousness unto the King's son.

Then shall he judge thy people according unto right : and defend the poor.

The mountains also shall bring peace : and the little hills righteousness unto the people.

He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong doer.

They shall fear thee, as long as the sun and moon endureth : from one generation to another.

He shall come down like the rain into a fleece of wool : even as the drops that water the earth.

In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

His dominion shall be also

from the one sea to the other : and from the flood unto the world's end.

They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

The kings of Tharsis and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.

All kings shall fall down before him : all nations shall do him service.

For he shall deliver the poor when he crieth : the needy also, and him that hath no helper.

He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

He shall deliver their souls from falsehood and wrong : and dear shall their blood be in his sight.

He shall live, and unto him shall be given of the gold of Arabia ; prayer shall be made ever unto him, and daily shall he be praised.

There shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

His Name shall endure for ever ; his Name shall remain under the sun among the posterities : which shall be blessed through him ; and all the heathen shall praise him.

Blessed be the Lord God, even the God of Israel : which only doeth wondrous things ;

And blessed be the Name of his Majesty for ever : and all

the earth shall be filled with his Majesty. Amen, Amen.

Ant. The Lord shall deliver the poor when he crieth, the needy also, and him that hath no helper.

Ant. They corrupt other, and speak of wicked blasphemy : their talking is against the Most High.

PSALM 73.

TRULY God is loving unto Israel : even unto such as are of a clean heart.

Nevertheless my feet were almost gone : my treadings had well-nigh slipt.

And why ? I was grieved at the wicked : I do also see the ungodly in such prosperity.

For they are in no peril of death : but are lusty and strong.

They come in no misfortune like other folk : neither are they plagued like other men.

And this is the cause that they are so holden with pride : and overwhelmed with cruelty.

Their eyes swell with fatness : and they do even what they lust.

They corrupt other, and speak of wicked blasphemy : their talking is against the most High.

For they stretch forth their meuth unto the heaven : and their tongue goeth through the world.

Therefore fall the people unto them : and thereout suck they no small advantage.

Tush, say they, how should

God perceive it: is there knowledge in the most High?

Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

All the day long have I been punished: and chastened every morning.

Yea, and I had almost said even as they: but lo, then I should have condemned the generation of thy children.

Then thought I to understand this: but it was too hard for me,

Until I went into the sanctuary of God: then understood I the end of these men;

Namely, how thou dost set them in slippery places: and castest them down, and destroyest them.

Oh, how suddenly do they consume: perish, and come to a fearful end!

Yea, even like as a dream when one awaketh: so shalt thou make their image to vanish out of the city.

Thus my heart was grieved: and it went even through my reins.

So foolish was I, and ignorant: even as it were a beast before thee.

Nevertheless, I am alway by thee: for thou hast holden me by my right hand.

Thou shalt guide me with thy counsel: and after that receive me with glory.

Whom have I in heaven but

thee: and there is none upon earth that I desire in comparison of thee?

My flesh and my heart fail: but God is the strength of my heart, and my portion for ever.

For lo, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works in the gates of the daughter of Sion.

Ant. They corrupt other, and speak of wicked blasphemy: their talking is against the Most High.

Ant. Arise, O God, maintain Thine own cause.

PSALM 74.

O GOD, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

O think upon thy congregation: whom thou hast purchased, and redeemed of old.

Think upon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.

Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuary.

Thine adversaries roar in the midst of thy congregations: and set up their banners for tokens.

He that hewed timber afore out of the thick trees: was

known to bring it to an excellent work.

But now they break down all the carved work thereof : with axes and hammers.

They have set fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground.

Yea, they said in their hearts, Let us make havoc of them altogether : thus have they burnt up all the houses of God in the land.

We see not our tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy Name, for ever ?

Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy ?

For God is my King of old : the help that is done upon earth he doeth it himself.

Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

Thou smotest the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

Thou broughtest out fountains and waters out of the hard rocks : thou driedst up mighty waters.

The day is thine, and the night is thine : thou hast prepared the light and the sun.

Thou hast set all the borders

of the earth : thou hast made summer and winter.

Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

O deliver not the soul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

Look upon the covenant : for all the earth is full of darkness, and cruel habitations.

O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

Forget not the voice of thine enemies : the presumption of them that hate thee increaseth ever more and more.

Ant. Arise, O God, maintain Thine own cause.

¶. Deliver Me, O My God, out of the hand of the ungodly. ¶. Out of the hand of the unrighteous and cruel man.

Our Father, *privately*.

From the Treatise of S. Augustine, Bishop, on the Psalms.

On the 55th Psalm, v. 1.

Lesson iv.

HEAR my prayer, O God, and hide not Thyself from my petition. Take heed unto me, and hear me ! These are

the words of one disquieted, in trouble and anxiety. He prays as suffering much, and longing to be released from evil. Let us now see what evil he lies under ; and while He speaks, let us place ourselves by him, that, sharing in his affliction, we may also join in his prayer. ' I mourn,' he says, ' in my prayer, and am vexed.' When does he mourn? when is he vexed? He says, ' in my prayer.' He speaks of the wicked men whom he suffers, and this suffering he calls his ' complaint.' Think not that the wicked are in this world to no purpose, and that God makes no use of them. Every wicked man lives either in order to be corrected, or that by him the good man may be tried.

Ry. My friend betrayed Me with the sign of a kiss ; Whomsoever I shall kiss, that same is he, hold him fast : this wicked sign he gave, who committed murder by a kiss. * The wretched man paid back the price of blood, and in the end hanged himself. ¶ It had been good for that man if he had not been born. — The wretched.

Lesson v.

I WOULD that they who now try us, might be converted, and tried along with us ; but though they continue to try us, let us not hate them, for we know not whether any of them will continue to the

end in his evil ways. And oftentimes, when you think you are hating your enemy, it is your brother you hate, and know it not. The holy Scriptures plainly shew that the devil and his angels are doomed to eternal fire. Only their amendment may be despised of, against whom we wage a secret strife, for which strife the Apostle arms us, saying,¹ ' For we wrestle not against flesh and blood ; ' that is, not against men before your eyes, ' but against principalities, against powers, against the rulers of the darkness of this world.' That you might not suppose, from his saying ' the world,' that the devils are rulers of heaven and earth, he added, ' the darkness of this world.' By the ' world,' he meant lovers of the world ; by the ' world,' he meant the wicked and unjust ; by the ' world,' he meant that whereof the Gospel says, ' And the world knew Him not.'

Ry. Judas, driving a miserable trade, saluted the Lord with a kiss ; and He, like an innocent lamb, refused not the kiss of Judas. * For a few pence he betrayed Christ to the Jews. ¶ It had been good for that man if he had not been born.—For.

Lesson vi.

' FOR I have spied unrighteousness and strife in the city.'² Behold the glory

¹ Eph. vi. 12.

² Ps. lv. 9.

of the Cross Itself. That Cross which His enemies derided, is now placed on the brow of kings. The effect has proved its virtue, the world has been subdued not by iron but by Wood. To the enemy the wood of the Cross seemed worthy of scorn, and, as they stood before it, they wagged their heads, and said, 'If He be the Son of God, let Him come down from the Cross.' He stretched forth His hand unto a disobedient and gainsaying people. Now, if he is just who lives by faith, he is unjust who has not faith. By 'unrighteousness,' then, you must here understand 'unbelief.'

Our Lord, therefore, saw unrighteousness and strife in the city, and stretched forth His hands unto a disobedient and gainsaying people, and yet He waited for them, saying, 'Father, forgive them ; for they know not what they do.'

R. One of My disciples shall betray Me to-day ; Woe unto that man by whom I am betrayed. * It had been good for that man if he had not been born. V. He that dippeth his hand with Me in the dish, the same shall betray Me into the hands of sinners. — It had. One of My disciples. (*to the V.*)

IN THE THIRD NOCTURN.

Ant. I said unto the fools,
Deal not so madly.

PSALM 75.

UNTO thee, O God, do we give thanks : yea, unto thee do we give thanks.

Thy Name also is so nigh : and that do thy wondrous works declare.

When I receive the congregation : I shall judge according unto right.

The earth is weak, and all the inhabitors thereof : I bear up the pillars of it.

I said unto the fools, Deal not so madly : and to the ungodly, Set not up your horn.

Set not up your horn on high : and speak not with a stiff neck.

For promotion cometh nei-

ther from the east, nor from the west : nor yet from the south.

And why ? God is the Judge : he putteth down one, and setteth up another.

For in the hand of the Lord there is a cup, and the wine is red : it is full mixed, and he poureth out of the same.

As for the dregs thereof : all the ungodly of the earth shall drink them, and suck them out.

But I will talk of the God of Jacob : and praise him for ever.

All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted.

Ant. I said unto the fools, Deal not so madly.

Ant. The earth trembled and was still, when God arose to judgment.

PSALM 76.

IN Jewry is God known : his Name is great in Israel.

At Salem is his tabernacle : and his dwelling in Sion.

There brake he the arrows of the bow : the shield, the sword, and the battle.

Thou art of more honour and might : than the hills of the robbers.

The proud are robbed, they have slept their sleep : and all the men whose hands were mighty have found nothing.

At thy rebuke, O God of Jacob : both the chariot and horse are fallen.

Thou, even thou art to be feared : and who may stand in thy sight when thou art angry ?

Thou didst cause thy judgment to be heard from heaven : the earth trembled, and was still,

When God arose to judgment : and to help all the meek upon earth.

The fierceness of man shall turn to thy praise : and the fierceness of them shalt thou refrain.

Promise unto the Lord your God, and keep it, all ye that are round about him : bring presents unto him that ought to be feared.

He shall refrain the spirit of princes : and is wonderful among the kings of the earth.

Ant. The earth trembled and

was still, when God arose to judgment.

Ant. In the time of my trouble I sought the Lord.

PSALM 77.

I WILL cry unto God with my voice : even unto God will I cry with my voice, and he shall hearken unto me.

In the time of my trouble I sought the Lord : my sore ran, and ceased not in the night-season : my soul refused comfort.

When I am in heaviness, I will think upon God : when my heart is vexed, I will complain.

Thou holdest mine eyes waking : I am so feeble, that I cannot speak.

I have considered the days of old : and the years that are past.

I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirits.

Will the Lord absent himself for ever : and will he be no more intreated ?

Is his mercy clean gone for ever : and is his promise come utterly to an end for evermore ?

Hath God forgotten to be gracious : and will he shut up his loving-kindness in displeasure ?

And I said, It is mine own infirmity : but I will remember the years of the right hand of the most Highest.

I will remember the works

of the Lord : and call to mind thy wonders of old time.

I will think also of all thy works : and my talking shall be of thy doings.

Thy way, O God, is holy : who is so great a God as our God ?

Thou art the God that doeth wonders : and hast declared thy power among the people.

Thou hast mightily delivered thy people : even the sons of Jacob and Joseph.

The waters saw thee, O God, the waters saw thee, and were afraid : the depths also were troubled.

The clouds poured out water, the air thundered : and thine arrows went abroad.

The voice of thy thunder was heard round about : the lightnings shone upon the ground ; the earth was moved, and shook withal.

Thy way is in the sea, and thy paths in the great waters : and thy footsteps are not known.

Thou leddest thy people like sheep : by the hand of Moses and Aaron.

Ant. In the time of my trouble I sought the Lord.

¶. Arise, O God. R. Maintain Thine own cause.

Our Father, *privately*.

From the first Epistle of Blessed Paul the Apostle to the Corinthians.

Lesson vii. ch. 11.

NOW in this that I declare unto you I praise you

not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you ; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper : and one is hungry, and another is drunken. What ? have ye not houses to eat and to drink in ? or despise ye the church of God, and shame them that have not ? What shall I say to you ? shall I praise you in this ? I praise you not.

R. I was like an innocent lamb that is brought to the slaughter, and I knew not that they had devised devices against Me, saying, * Come, let us destroy the tree with the fruit thereof, and let us cut Him off from the land of the living.¹ ¶. All Mine enemies have imagined mischief against Me ; they have uttered an evil word against Me, saying,—Come.

Lesson viii.

FOR I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread : and when he had given

¹ Jerem. xi. 19.

thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

R. Could ye not watch with Me one hour, ye who were ready to die for Me? * See ye how even Judas sleeps not, but hasteth to betray Me to the Jews. ¶ Why sleep ye? rise and pray, that ye enter not into temptation.—See ye.

Lesson ix.

WHEREFORE whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of

that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

R. The elders of the people consulted, * That they might take Jesus by subtlety, and kill Him: they came out with swords and staves, as against a thief. ¶ Then gathered the chief priests and the Pharisees a council.—That they might. The elders. (to the ¶.)

At Lauds.

Ant. That Thou mightest be justified in Thy saying, O Lord, and clear when Thou art judged.

PSALM 51.

HAVE mercy upon me, O God, after thy great goodness: according to the multi-

tude of thy mercies do away mine offences.

Wash me throughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in

thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.

Turn thy face from my sins : and put out all my misdeeds.

Make me a clean heart, O God : and renew a right spirit within me.

Cast me not away from thy presence : and take not thy holy Spirit from me.

O give me the comfort of thy help again : and establish me with thy free Spirit.

Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

The sacrifice of God is a

troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

Ant. That Thou mightest be justified in Thy saying, O Lord, and clear when Thou art judged.

Ant. The Lord was brought as a lamb to the slaughter, and He opened not His mouth.

PSALM 90.

LORD, thou hast been our refuge : from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

As soon as thou scatterest them they are even as a sleep : and fade away suddenly like the grass.

In the morning it is green, and groweth up : but in the

evening it is cut down, dried up, and withered.

For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten ; and though men be so strong that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

O teach us to number our days : that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last : and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

Shew thy servants thy work : and their children thy glory.

And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our

hands upon us, O prosper thou our handy-work.

Ant. The Lord was brought as a lamb to the slaughter, and He opened not His mouth.

Ant. Mine heart within Me is broken : all My bones shake.¹

PSALM 63.

O GOD, thou art my God : early will I seek thee.

My soul thirsteth for thee, my flesh also longeth after thee : in a barren and dry land where no water is.

Thus have I looked for thee in holiness : that I might behold thy power and glory.

For thy loving-kindness is better than the life itself : my lips shall praise thee.

As long as I live will I magnify thee on this manner : and lift up my hands in thy Name.

My soul shall be satisfied, even as it were with marrow and fatness : when my mouth praiseth thee with joyful lips.

Have I not remembered thee in my bed : and thought upon thee when I was waking ?

Because thou hast been my helper : therefore under the shadow of thy wings will I rejoice.

My soul hangeth upon thee : thy right hand hath upholden me.

These also that seek the hurt of my soul : they shall go under the earth.

Let them fall upon the edge

¹ Jerem. xxiii. 9.

of the sword : that they may be a portion for foxes.

But the King shall rejoice in God : all they also that swear by him shall be commended : for the mouth of them that speak lies shall be stopped.

PSALM 67.

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us ;

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Ant. Mine heart within Me is broken : all My bones shake.

Ant. Thou hast encouraged us in Thy strength, and in Thy holy comfort, O Lord.

Song of Moses. Exod. 15.

I WILL sing unto the Lord, for he hath triumphed gloriously : the horse and his rider hath he thrown into the sea.

The Lord is my strength and

song, and he is become my salvation : he is my God, and I will prepare him an habitation ; my father's God, and I will exalt him.

The Lord is a man of war : the Lord is his name.

Pharaoh's chariots and his host hath he cast into the sea : his chosen captains also are drowned in the Red Sea.

The depths have covered them : they sank into the bottom as a stone.

Thy right hand, O Lord, is become glorious in power : thy right hand, O Lord, hath dashed in pieces the enemy.

And in the greatness of thine excellency thou hast overthrown them that rose up against thee : thou sentest forth thy wrath, which consumed them as stubble.

And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

The enemy said, I will pursue, I will overtake, I will divide the spoil ; my lust shall be satisfied upon them ; I will draw my sword, my hand shall destroy them.

Thou didst blow with thy wind, the sea covered them : they sank as lead in the mighty waters.

Who is like unto thee, O Lord, among the gods ? who is like thee, glorious in holiness, fearful in praises, doing wonders ?

Thou stretchedst out thy right hand, the earth swallowed them.

Thou in thy mercy hast led forth the people which thou hast redeemed : thou hast guided them in thy strength unto thy holy habitation.

The people shall hear, and be afraid : sorrow shall take hold on the inhabitants of Palestina.

Then the dukes of Edom shall be amazed ; the mighty men of Moab, trembling shall take hold upon them ; all the inhabitants of Canaan shall melt away.

Fear and dread shall fall upon them ; by the greatness of thine arm they shall be as still as a stone ; till thy people pass over, O Lord, till the people pass over, which thou hast purchased.

Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever.

For the horse of Pharaoh went in with his chariots and with his horsemen into the sea ; and the Lord brought again the waters of the sea upon them.

But the children of Israel went on dry land in the midst of the sea.

Ant. Thou hast encouraged us in Thy strength, and in Thy holy comfort, O Lord.

Ant. He was offered because it was His own will, and He bare our sins.

PSALM 148.

O PRAISE the Lord of heaven : praise him in the height.

Praise him, all ye angels of his : praise him, all his host.

Praise him, sun and moon : praise him, all ye stars and light.

Praise him, all ye heavens : and ye waters that are above the heavens.

Let them praise the Name of the Lord : for he spake the word, and they were made ; he commanded, and they were created.

He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

Praise the Lord upon earth : ye dragons, and all deeps ;

Fire and hail, snow and vapours : wind and storm, fulfilling his word ;

Mountains and all hills : fruitful trees and all cedars ;

Beasts and all cattle : worms and feathered fowls ;

Kings of the earth and all people : princes and all judges of the world ;

Young men and maidens, old men and children, praise the Name of the Lord : for his Name only is excellent, and his praise above heaven and earth.

He shall exalt the horn of his people ; all his saints shall praise him : even the children

of Israel, even the people that serveth him.

PSALM 149.

O SING unto the Lord a new song : let the congregation of saints praise him.

Let Israel rejoice in him that made him : and let the children of Sion be joyful in their King.

Let them praise his Name in the dance : let them sing praises unto him with tabret and harp.

For the Lord hath pleasure in his people : and helpeth the meek-hearted.

Let the saints be joyful with glory : let them rejoice in their beds.

Let the praises of God be in their mouth : and a two-edged sword in their hands ;

To be avenged of the heathen : and to rebuke the people ;

To bind their kings in chains : and their nobles with links of iron.

That they may be avenged of them, as it is written : Such honour have all his saints.

PSALM 150.

O PRAISE God in his holiness : praise him in the firmament of his power.

Praise him in his noble acts : praise him according to his excellent greatness.

Praise him in the sound of the trumpet : praise him upon the lute and harp.

Praise him in the cymbals

and dances : praise him upon the strings and pipe.

Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.

Let everything that hath breath : praise the Lord.

Ant. He was offered because it was His own will, and He bare our sins.

V. Mine own familiar friend, whom I trusted, **R.** Who did also eat of My bread, hath laid great wait for Me.¹

At the Benedictus. Ant. Now the traitor gave them a sign, saying, Whomsoever I shall kiss, that same is He, hold Him fast.

Benedictus, p. 8.

*While the Canticle Benedictus is being said, all the candles in the triangular candlestick having been first extinguished, except the one on the top, the six candles on the Altar are also extinguished, one by one, at every 2d verse, so that the last may be put out at the last verse. Likewise the lamps and lights throughout the Church are put out. When the Antiphon Now the traitor. is repeated, the topmost candle is taken from its place, and hid under the Epistle side of the Altar, whilst all kneel and say, **V.** Christ became for us obedient unto death. Our Father, privately. Then the Psalm, Have mercy, p. xiv., a little louder ;*

¹ Ps. xli. 9.

after which is repeated in the same tone, without saying Let us pray, the

Collect.

LOOK down, O Lord, we beseech Thee, upon this Thy family, for which our Lord Jesus Christ was contented to be betrayed into the hands of

wicked men, and to suffer the torments of the cross.

Who liveth. *said in silence.*

After the Collect, there is a confused noise for a short space, and then the lighted candle is brought out from beneath the Altar, and all rise and depart in silence.

GOOD FRIDAY.

At Matins.

IN THE FIRST NOCTURN.

Antiphon. The kings of the earth stand up, and the rulers take counsel together, against the Lord, and against His Anointed.

PSALM 2.

WHY do the heathen so furiously rage together: and why do the people imagine a vain thing?

The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his Anointed.

Let us break their bonds asunder: and cast away their cords from us.

He that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derision.

Then shall he speak unto them in his wrath: and vex them in his sore displeasure.

Yet have I set my King: upon my holy hill of Sion.

I will preach the law, where-

of the Lord hath said unto me: Thou art my Son, this day have I begotten thee.

Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

Thou shalt bruise them with a rod of iron: and break them in pieces like a potter's vessel.

Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

Serve the Lord in fear: and rejoice unto him with reverence.

Kiss the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled, (yea, but a little,) blessed are all they that put their trust in him.

Ant. The kings of the earth stand up, and the rulers take counsel together, against the Lord and against His Anointed.

Ant. They part My garments among them, and cast lots upon My vesture.

PSALM 22.

MY God, my God, look upon me ; why hast thou forsaken me : and art so far from my health, and from the words of my complaint ?

O my God, I cry in the day-time, but thou hearest not : and in the night-season also I take no rest.

And thou continuest holy : O thou worship of Israel.

Our fathers hoped in thee : they trusted in thee, and thou didst deliver them.

They called upon thee, and were holpen : they put their trust in thee, and were not confounded.

But as for me, I am a worm, and no man : a very scorn of men, and the outcast of the people.

All they that see me laugh me to scorn : they shoot out their lips, and shake their heads, saying,

He trusted in God, that he would deliver him : let him deliver him, if he will have him.

But thou art he that took me out of my mother's womb : thou wast my hope, when I hanged yet upon my mother's breasts.

I have been left unto thee ever since I was born : thou art my God even from my mother's womb.

O go not from me, for

trouble is hard at hand : and there is none to help me.

Many oxen are come about me : fat bulls of Basan close me in on every side.

They gape upon me with their mouths : as it were a ramping and a roaring lion.

I am poured out like water, and all my bones are out of joint : my heart also in the midst of my body is even like melting wax.

My strength is dried up like a potsherd, and my tongue cleaveth to my gums : and thou shalt bring me into the dust of death.

For many dogs are come about me : and the council of the wicked layeth siege against me.

They pierced my hands and my feet ; I may tell all my bones : they stand staring and looking upon me.

They part my garments among them : and cast lots upon my vesture.

But be not thou far from me, O Lord : thou art my succour, haste thee to help me.

Deliver my soul from the sword : my darling from the power of the dog.

Save me from the lion's mouth : thou hast heard me also from among the horns of the unicorns.

I will declare thy Name unto my brethren : in the midst of the congregation will I praise thee.

O praise the Lord, ye that fear him : magnify him, all ye

of the seed of Jacob, and fear him, all ye seed of Israel;

For he hath not despised, nor abhorred, the low estate of the poor : he hath not hid his face from him, but when he called unto him he heard him.

My praise is of thee in the great congregation : my vows will I perform in the sight of them that fear him.

The poor shall eat, and be satisfied : they that seek after the Lord shall praise him ; your heart shall live for ever.

All the ends of the world shall remember themselves, and be turned unto the Lord : and all the kindreds of the nations shall worship before him.

For the kingdom is the Lord's : and he is the Governor among the people.

All such as be fat upon earth : have eaten, and worshipped.

All they that go down into the dust shall kneel before him : and no man hath quickened his own soul.

My seed shall serve him : they shall be counted unto the Lord for a generation.

They shall come, and the heavens shall declare his righteousness : unto a people that shall be born, whom the Lord hath made.

Ant. They part My garments among them, and cast lots upon My vesture.

Ant. There are false witnesses risen up against Me, and such as speak wrong.

PSALM 29.

THE Lord is my light, and my salvation ; whom then shall I fear : the Lord is the strength of my life ; of whom then shall I be afraid ?

When the wicked, even mine enemies, and my foes, come upon me to eat up my flesh : they stumbled and fell.

Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in him.

One thing have I desired of the Lord, which I will require : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

For in the time of trouble he shall hide me in his tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

And now shall he lift up mine head : above mine enemies round about me.

Therefore will I offer in his dwelling an oblation with great gladness : I will sing, and speak praises unto the Lord.

Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.

My heart hath talked of thee, Seek ye my face : Thy face, Lord, will I seek.

O hide not thou thy face from me : nor cast thy servant away in displeasure.

Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

When my father and my mother forsake me : the Lord taketh me up.

Teach me thy way, O Lord : and lead me in the right way, because of mine enemies.

Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

I should utterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living.

O tarry thou the Lord's leisure : be strong, and he shall comfort thine heart ; and put thou thy trust in the Lord.

Ant. There are false witnesses risen up against Me, and such as speak wrong.

¶. They part My garments among them. ¶. And cast lots upon My vesture.

Our Father, *privately*.

From the Lamentations of the Prophet Jeremiah.

Lesson i. ch. 2.

Heih. THE Lord hath purposed to destroy the wall of the daughter of Sion : he hath stretched out a line, he hath not withdrawn his hand from destroying : therefore he made the rampart and the wall to lament ; they languished together.

Teth. Her gates are sunk into the ground ; he hath destroyed and broken her bars : her king and her princes are among the Gentiles : the law is no more ; her prophets also find no vision from the Lord.

Jod. The elders of the daughter of Sion sit upon the ground, and keep silence : they have cast up dust upon their heads ; they have girded themselves with sackcloth : the virgins of Jerusalem hang down their heads to the ground.

Caph. Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people ; because the children and the sucklings swoon in the streets of the city.

Jerusalem, Jerusalem, be converted to the Lord thy God.

¶. All My friends forsook Me, and they that lay in wait for Me prevailed : he whom I loved betrayed Me : * And piercing Me by their dreadful looks with a cruel wound, they gave Me vinegar to drink. ¶. They cast Me out among the wicked, and spared not My life.—And piercing.

Lesson ii.

Lamed. THEY say to their mothers, Where is corn and wine ? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mother's bosom.

Mem. What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Sion? for thy breach is great like the sea: who can heal thee?

Nun. Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

Sameth. All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call the perfection of beauty, the joy of the whole earth?

Jerusalem, Jerusalem, be converted to the Lord thy God.

R. The veil of the temple was rent, * And the whole earth quaked: the thief on the cross cried, saying, Lord, remember me when Thou comest into Thy kingdom. ¶ The rocks were rent, and the graves were opened, and many bodies of the saints which slept arose.—And the whole.

Lesson iii. ch. 3.

Aleph. I AM the man that hath seen affliction by the rod of his wrath.

Aleph. He hath led me, and brought me into darkness, but not into light.

Aleph. Surely against me he is turned; he turneth his hand against me all the day.

Beth. My flesh and my skin hath he made old; he hath broken my bones.

Beth. He hath builded against me, and compassed me with gall and travail.

Beth. He hath set me in dark places, as they that be dead of old.

Ghimmel. He hath hedged me about, that I cannot get out: he hath made my chain heavy.

Ghimmel. Also, when I cry and shout, he shutteth up my prayer.

Ghimmel. He hath enclosed my ways with hewn stone; he hath made my paths crooked.

Jerusalem, Jerusalem, be converted to the Lord thy God.

R. I planted thee, a noble vine:¹ * How art thou turned into bitterness, that thou wouldest crucify Me, and release Barabbas! ¶ I hedged thee, and gathered out the stones, and built a tower.²—How. I planted, &c. to the ¶

¹ Jer. ii. 21. ² Is. v. 2, adapt.

IN THE SECOND NOCTURN.

Ant. They also that sought after My life laid snares for Me.

PSALM 38.

PUT me not to rebuke, O Lord, in thine anger: nei-

ther chasten me in thy heavy displeasure.

For thine arrows stick fast in me : and thy hand presseth me sore.

There is no health in my flesh, because of thy displeasure : neither is there any rest in my bones, by reason of my sin.

For my wickednesses are gone over my head : and are like a sore burden, too heavy for me to bear.

My wounds stink, and are corrupt : through my foolishness.

I am brought into so great trouble and misery : that I go mourning all the day long.

For my loins are filled with a sore disease : and there is no whole part in my body.

I am feeble, and sore smitten : I have roared for the very disquietness of my heart.

Lord, thou knowest all my desire : and my groaning is not hid from thee.

My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

They also that sought after my life laid snares for me : and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

As for me, I was like a deaf man, and heard not : and

as one that is dumb, who doth not open his mouth.

I became even as a man that heareth not : and in whose mouth are no reproofs.

For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.

I have required that they, even mine enemies, should not triumph over me : for when my foot slipped, they rejoiced greatly against me.

And I, truly, am set in the plague : and my heaviness is ever in my sight.

For I will confess my wickedness : and be sorry for my sin.

But mine enemies live, and are mighty : and they that hate me wrongfully are many in number.

They also that reward evil for good are against me : because I follow the thing that good is.

Forsake me not, O Lord my God : be not thou far from me.

Haste thee to help me : O Lord God of my salvation.

Ant. They also that sought after My life laid snares for Me.

Ant. Let them be ashamed and confounded together, that seek after My soul to destroy it.

PSALM 40.

I WAITED patiently for the Lord : and he inclined unto me and heard my calling.

He brought me also out of the horrible pit, out of the

mire and clay : and set my feet upon the rock, and ordered my goings.

And he hath put a new song in my mouth : even a thanksgiving unto our God.

Many shall see it, and fear : and shall put their trust in the Lord.

Blessed is the man that hath set his hope in the Lord : and turned not unto the proud, and to such as go about with lies.

O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts which are to us-ward : and yet there is no man that ordereth them unto thee.

If I should declare them, and speak of them ; they should be more than I am able to express.

Sacrifice, and meat-offering, thou wouldest not : but mine ears hast thou opened.

Burnt-offerings, and sacrifice for sin, hast thou not required : then said I, Lo, I come,

In the volume of the book it is written of me, that I should fulfil thy will, O my God : I am content to do it ; yea, thy law is within my heart.

I have declared thy righteousness in the great congregation : lo, I will not refrain my lips, O Lord, and that thou knowest.

I have not hid thy righteousness within my heart : my talk hath been of thy truth, and of thy salvation.

I have not kept back thy loving mercy and truth : from the great congregation.

Withdraw not thou thy mercy from me, O Lord : let thy loving-kindness and thy truth alway preserve me.

For innumerable troubles are come about me ; my sins have taken such hold upon me that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

O Lord, let it be thy pleasure to deliver me : make haste, O Lord, to help me.

Let them be ashamed, and confounded together, that seek after my soul to destroy it : let them be driven backward, and put to rebuke, that wish me evil.

Let them be desolate, and rewarded with shame : that say unto me, Fie upon thee, fie upon thee.

Let all those that seek thee be joyful and glad in thee : and let such as love thy salvation say alway, The Lord be praised.

As for me, I am poor and needy : but the Lord careth for me.

Thou art my helper and redeemer : make no long tarrying, O my God.

Ant. Let them be ashamed and confounded together, that seek after My soul to destroy it.

Ant. Strangers are risen up against Me, and tyrants seek after My soul.

PSALM 54.

SAVE me, O God, for thy Name's sake : and avenge me in thy strength.

Hear my prayer, O God : and hearken unto the words of my mouth.

For strangers are risen up against me : and tyrants, which have not God before their eyes, seek after my soul.

Behold, God is my helper : the Lord is with them that uphold my soul.

He shall reward evil unto mine enemies : destroy thou them in thy truth.

An offering of a free heart will I give thee, and praise thy Name, O Lord : because it is so comfortable.

For he hath delivered me out of all my trouble : and mine eye hath seen his desire upon mine enemies.

Ant. Strangers are risen up against Me, and tyrants seek after My soul.

¶. There are false witnesses risen up against Me.¹ ¶. And such as speak wrong.

Our Father, *privately*.

From the Treatise of S. Augustin, Bishop, on the Psalms.

On Psalm 63, ver. 2.

Lesson iv.

'**H**IDE me from the secret counsel of the wicked, from the insurrection of the

workers of iniquity.'² Let us now contemplate our Head Himself : many martyrs have endured the like sufferings, but none shine with such lustre as the Head of the martyrs ; in Him we best see what they suffered. He was 'hidden from the insurrection of the wicked ;' God protected Himself, the Son who is also Man (for He is both the Son of Man and the Son of God) protected that flesh which He had assumed. Son of God He was, 'being in the form of God ;' Son of Man, being in the 'form of a servant.' He had power to lay down His life, and He had power to take it again. What could His enemies do unto Him ? They killed the body, the soul they killed not. Observe ; it would have availed little for the Lord to exhort the martyrs by His word, had He not fortified them by His example.

¶. Are ye come out, as against a thief, with swords and staves to take Me ?³ * I was daily with you in the temple, teaching, and ye took Me not : and lo, ye scourge Me, and lead Me away to be crucified. ¶. And when they had laid hands on Jesus, and taken Him, He said unto them.— I was.

Lesson v.

WHAT the 'secret coun-sel' of the 'wicked' Jews was, and what 'the insurrec-

¹ Ps. xxix. 14.

² Ps. lxiv. 2. ³ Mark xiv. 48.

tion of the workers of iniquity,' ye know. But what was that 'iniquity?' that they desired to kill the Lord Jesus Christ.

'Many good works,' says He, 'have I shewed you; for which of those works do ye stone Me?'¹ He bore all their infirmities, He healed all their sicknesses, He proclaimed the kingdom of heaven. He passed not by their vices in silence; and this, that they might be displeased with the vices themselves, not with the Physician who cured them. Thankless for all His care, they raved, like men in the frenzy of fear, against the Physician who came to heal them, and laid a plot against His life. As if they wished to put it to the proof, whether He was a very man, and mortal, or something above men, who would not suffer himself to die. In the Wisdom of Solomon we recognize their words: 'Let us condemn Him,' they say, 'with a shameful death.' 'Let us examine Him,' 'for by His own saying He shall be respected.'² 'If He be the Son of God, He will help Him.'³

Ry. While the Jews crucified Jesus, there was darkness; and about the ninth hour Jesus cried with a loud voice: My God, My God, why hast Thou forsaken Me? * And He bowed His head, and gave up the ghost. ¶ And when Jesus had cried with a loud voice He said: Father, into Thy hands

I commend My spirit.—And He.

Lesson vi.

'WHO have whet their tongue like a sword.'⁴ Let not the Jews say, We did not kill Christ. It was in order that they might seem innocent of His death, that they gave Him up to be judged by Pilate. For when Pilate said unto them, 'Take ye Him, and judge Him,'⁵ they answered, 'It is not lawful for us to put any man to death;' they wished to throw the guilt of their crime upon a human judge; but did they deceive God the Judge? What Pilate did, in that he did it, implicated him in the crime; but, compared with them, he was innocent. For as much as in him lay he strove to deliver Him out of their hands, and with that purpose he brought Him out to them, and scourged Him. He scourged the Lord, not as persecuting Him, but as wishing to appease their fury; that, when they saw Him scourged, they might relent, and cease to desire His death. All this he did; but when they persisted, ye know how he washed his hands, and said, that he did it not, that he was innocent of His death. And yet he did it. But if he be guilty who did it, though reluctantly, shall they be guiltless who forced him to do it? By no means. He gave

¹ John x. 32. ² Wisd. ii. 20.
³ Wisd. ii. 18

⁴ Ps. lxiv. 3.
⁵ John xviii. 31.

sentence against Him, he commanded Him to be crucified, and so might be said to kill Him ; but ye also, ye Jews, have killed Him. How did ye kill Him ? With the sword of the tongue ; for ye have ' whet your tongues.' And when did ye strike the blow, but when ye cried, Crucify, crucify ?

Rv. I have given the dearly beloved of My soul into the hand of her enemies, and Mine heritage is unto Me as a lion in

the forest : the adversary hath cried out against Me,¹ saying, Assemble yourselves, and make haste to devour Him.² they have set Me in a desolate wilderness, and all the earth mourneth unto Me : * Because no man will acknowledge Me, and do well unto Me. ¶ Merciless men rose up against Me, and spared not My life. — Because. I have given, &c. to the ¶.

¹ Jer. xii. 7, 8.

² Ver. 9, adapted.

IN THE THIRD NOCTURN.

Ant. Defend Me, O Lord, from them that rise up against Me, for they lie waiting for My soul.

PSALM 59.

DELIVER me from mine enemies, O God : defend me from them that rise up against me.

O deliver me from the wicked doers : and save me from the blood-thirsty men.

For lo, they lie waiting for my soul : the mighty men are gathered against me, without any offence or fault of me, O Lord.

They run and prepare themselves without my fault : arise thou therefore to help me, and behold.

Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen : and be not merciful unto them that offend of malicious wickedness.

They go to and fro in the

evening : they grin like a dog, and run about through the city.

Behold, they speak with their mouth, and swords are in their lips : for who doth hear ?

But thou, O Lord, shalt have them in derision : and thou shalt laugh all the heathen to scorn.

My strength will I ascribe unto thee : for thou art the God of my refuge.

God sheweth me his goodness plenteously : and God shall let me see my desire upon mine enemies.

Slay them not, lest my people forget it : but scatter them abroad among the people, and put them down, O Lord, our defence.

For the sin of their mouth, and for the words of their lips, they shall be taken in their pride : and why ? their preaching is of cursing and lies.

Consume them in thy wrath, consume them, that they may

perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.

And in the evening they will return : grin like a dog, and will go about the city.

They will run here and there for meat : and grudge if they be not satisfied.

As for me, I will sing of thy power, and will praise thy mercy betimes in the morning : for thou hast been my defence and refuge in the day of my trouble.

Unto thee, O my strength, will I sing : for thou, O God, art my refuge, and my merciful God.

Ant. Defend Me, O Lord, from them that rise up against Me : for they lie waiting for My soul.

Ant. Thou hast put away Mine acquaintance far from Me : I am so fast in prison that I cannot get forth.

PSALM 88.

O LORD God of my salvation, I have cried day and night before thee : O let my prayer enter into thy presence, incline thine ear unto my calling.

For my soul is full of trouble : and my life draweth nigh unto hell.

I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength.

Free among the dead, like unto them that are wounded,

and lie in the grave : who are out of remembrance, and are cut away from thy hand.

Thou hast laid me in the lowest pit : in a place of darkness, and in the deep.

Thine indignation lieth hard upon me : and thou hast vexed me with all thy storms.

Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

I am so fast in prison : that I cannot get forth.

My sight faileth for very trouble : Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

Dost thou shew wonders among the dead : or shall the dead rise up again and praise thee ?

Shall thy loving-kindness be shewed in the grave : or thy faithfulness in destruction ?

Shall thy wondrous works be known in the dark : and thy righteousness in the land where all things are forgotten ?

Unto thee have I cried, O Lord : and early shall my prayer come before thee.

Lord, why abhorrest thou my soul : and hidest thou thy face from me ?

I am in misery, and like unto him that is at the point to die : even from my youth up thy terrors have I suffered with a troubled mind.

Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

They came round about me

daily like water : and compassed me together on every side.

My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

Ant. Thou hast put away Mine acquaintance far from Me ; I am so fast in prison that I cannot get forth.

Ant. They gather themselves together against the soul of the Righteous, and condemn the innocent blood.

PSALM 94.

O LORD God, to whom vengeance belongeth : thou God, to whom vengeance belongeth, shew thyself.

Arise, thou Judge of the world : and reward the proud after their deserving.

Lord, how long shall the ungodly : how long shall the ungodly triumph ?

How long shall all wicked doers speak so disdainfully : and make such proud boasting ?

They smite down thy people, O Lord : and trouble thine heritage.

They murder the widow and the stranger : and put the fatherless to death.

And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.

Take heed, ye unwise among the people : O ye fools, when will ye understand ?

He that planted the ear,

shall he not hear : or he that made the eye, shall he not see ?

Or he that nurtureth the heathen : it is he that teacheth man knowledge, shall not he punish ?

The Lord knoweth the thoughts of man : that they are but vain.

Blessed is the man whom thou chastenest, O Lord : and teachest him in thy law ;

That thou mayest give him patience in time of adversity : until the pit be digged up for the ungodly.

For the Lord will not fail his people : neither will he forsake his inheritance ;

Until righteousness turn again unto judgment : all such as are true in heart shall follow it.

Who will rise up with me against the wicked : or who will take my part against the evil-doers ?

If the Lord had not helped me : it had not failed but my soul had been put to silence.

But when I said, My foot hath slipt : thy mercy, O Lord, held me up.

In the multitude of the sorrows that I had in my heart : thy comforts have refreshed my soul.

Wilt thou have any thing to do with the stool of wickedness : which imagineth mischief as a law ?

They gather them together against the soul of the righteous : and condemn the innocent blood.

But the Lord is my refuge : and my God is the strength of my confidence.

He shall recompense them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.

Ant. They gather themselves together against the soul of the Righteous, and condemn the innocent blood.

¶. They have spoken against Me with false tongues. ¶. They compassed Me about also with words of hatred, and fought against Me without a cause.¹

Our Father, *privately.*

From the Epistle of Blessed Paul the Apostle to the Hebrews.

Lesson vii. ch. 4, 5.

LET us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight : but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed in-

to the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin.

¶. They delivered Me into the hands of ungodly men, and cast Me forth among wicked men, and spared not My life : mighty men were gathered together against Me : * And like giants did they stand against Me. ¶. Strangers are risen up against Me, and tyrants seek after My soul.²—And like giants.

Lesson viii.

LET us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins : who can have compassion on the ignorant, and on them that are out of the way ; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

¶. The wicked man betrayed Jesus unto the chief priests and elders of the people : * but Peter followed Him

¹ Ps. cix. 2.

² Ps. liv. 3.

afar off, to see the end.¹ ¶ And they led Him away to Caiaphas the High Priest, where the Scribes and Pharisees were assembled. — But Peter.

Lesson ix.

AND no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and sup-

¹ S. Matt. xxvi. 58.

plications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec.

Ry. Mine eyes are grown dim by My weeping, for He who comforted Me is gone far from Me. Behold, all people, * If there be any sorrow like unto My sorrow. ¶ O all ye that pass by, behold and see,—If there be any sorrow. Mine eyes, &c. to the ¶

At Lauds.

Ant. God spared not His own Son, but delivered Him up for us all.

Psalm. Have mercy, as above, p. xiv.

Ant. God spared not, as above.

Ant. My spirit is vexed within Me, and my heart within Me is desolate.

PSALM 143.

HEAR my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousness' sake.

And enter not into judgment with thy servant: for in

thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

Therefore is my spirit vexed within me: and my heart within me is desolate.

Yet do I remember the time past; I muse upon all thy works: yea, I exercise myself in the works of thy hands.

I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land.

Hear me, O Lord, and that

soon, for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit.

O let me hear thy loving-kindness betimes in the morning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up my soul unto thee.

Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving Spirit lead me forth into the land of righteousness.

Quicken me, O Lord, for thy Name's sake : and for thy righteousness' sake bring my soul out of trouble.

And of thy goodness slay mine enemies : and destroy all them that vex my soul ; for I am thy servant.

Ant. My spirit is vexed within Me, and My heart within Me is desolate.

Ant. One of the malefactors said to the other ; We indeed receive the due reward of our deeds, but what hath this Man done ? Lord, remember me, when Thou comest into Thy kingdom.

Psalms 63 and 67, as at pp. xvi. xvii.

Ant. One of the malefactors, *as above.*

Ant. O Lord, when my soul is troubled, Thou wilt remember mercy.

Song of Habakkuk, ch. 3.

O LORD, I have heard thy speech, and was afraid : O Lord, revive thy work in the midst of the years, in the midst of the years make known ; in wrath remember mercy.

God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

And his brightness was as the light ; he had horns coming out of his hand : and there was the hiding of his power.

Before him went the pestilence, and burning coals went forth at his feet.

He stood, and measured the earth : he beheld, and drove asunder the nations ; and the everlasting mountains were scattered, the perpetual hills did bow : his ways are everlasting.

I saw the tents of Cushan in affliction : and the curtains of the land of Midian did tremble.

Was the Lord displeased against the rivers ? was thine anger against the rivers ? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation ?

Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers.

The mountains saw thee,

and they trembled : the overflowing of the water passed by : the deep uttered his voice, and lifted up his hands on high.

The sun and moon stood still in their habitation : at the light of thine arrows they went, and at the shining of thy glittering spear.

Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

Thou wentest forth for the salvation of thy people, even for salvation with thine anointed : thou woundedst the head out of the house of the wicked by discovering the foundation unto the neck. Selah.

Thou didst strike through with his staves the head of his villages : they came out as a whirlwind to scatter me : their rejoicing was as to devour the poor secretly.

Thou didst walk through the sea with thine horses, through the heap of great waters.

When I heard, my belly trembled ; my lips quivered at the voice : rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble : when he cometh up unto the people, he will invade them with his troops.

Although the fig-tree shall not blossom, neither shall fruit be in the vines ; the labour of the olive shall fail, and the

fields shall yield no meat ; the flock shall be cut off from the fold, and there shall be no herd in the stalls :

Yet I will rejoice in the Lord, I will joy in the God of my salvation.

The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places.

Ant. O Lord, when my soul is troubled, Thou wilt remember mercy.

Ant. Lord, remember me, when Thou comest into Thy kingdom.

Psalm 148, 149, and 150,
as at pp. xviii. xix.

Ant. Lord, remember, *as above.*

V. He hath laid Me in the darkness. *R.* As the men that have been long dead.¹

At the Benedictus, Ant. They set up over His head His accusation written,² Jesus of Nazareth, the King of the Jews.³

V. Christ became for us obedient unto death, even the death of the cross.

Our Father, privately.

Psalm. Have mercy upon me, p. xiv.

Collect.

LOOK down, O Lord, we beseech Thee, upon this Thy family, for which our Lord Jesus Christ was con-

¹ Ps. cxliii. 5. ² S. Matt. xxvii. 37.

³ S. John xix. 19.

tented to be betrayed into the cross. Who liveth and reigneth.
hands of wicked men, and to eth.
suffer the torments of the

All said as on Thursday.

HOLY SATURDAY.

At Matins.

IN THE FIRST NOCTURN.

Antiphon. I will lay Me down in peace, and take My rest.

PSALM 4.

HEAR me when I call, O God of my righteousness : thou hast set me at liberty when I was in trouble ; have mercy upon me, and hearken unto my prayer.

O ye sons of men, how long will ye blaspheme mine honour ? and have such pleasure in vanity, and seek after leasing ?

Know this also, that the Lord hath chosen to himself the man that is godly : when I call upon the Lord, he will hear me.

Stand in awe, and sin not : communewith your own heart, and in your chamber, and be still.

Offer the sacrifice of righteousness : and put your trust in the Lord.

There be many that say : Who will shew us any good ?

Lord, lift thou up : the light of thy countenance upon us.

Thou hast put gladness in my heart : since the time that

their corn, and wine, and oil, increased.

I will lay me down in peace, and take my rest : for it is thou, Lord, only, that makest me dwell in safety.

Ant. I will lay Me down in peace, and take My rest.

Ant. He shall dwell in Thy tabernacle, He shall rest upon Thy Holy Hill.

PSALM 15.

LORD, who shall dwell in thy tabernacle : or who shall rest upon thy holy hill ?

Even he, that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.

He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour.

He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the Lord.

He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

He that hath not given his

money upon usury : nor tak-
eth reward against the inno-
cent.

Whoso doeth these things :
shall never fall.

Ant. He shall dwell in Thy
tabernacle, He shall rest upon
Thy Holy Hill.

Ant. My flesh shall rest in
hope.

PSALM 16.

PRESERVE me, O God :
for in thee have I put my
trust.

O my soul, thou hast said
unto the Lord : thou art my
God, my goods are nothing
unto thee.

All my delight is upon the
saints, that are in the earth :
and upon such as excel in
virtue.

But they that run after an-
other god : shall have great
trouble.

Their drink - offerings of
blood will I not offer : neither
make mention of their names
within my lips.

The Lord himself is the
portion of mine inheritance,
and of my cup : thou shalt
maintain my lot.

The lot has fallen unto me
in a fair ground : yea, I have
a goodly heritage.

I will thank the Lord for
giving me warning : my reins
also chasten me in the night-
season.

I have set God always be-
fore me : for he is on my right
hand ; therefore I shall not
fall.

Wherefore my heart was
glad, and my glory rejoiced :
my flesh also shall rest in
hope.

For why ? thou shalt not
leave my soul in hell : neither
shalt thou suffer thy Holy
One to see corruption.

Thou shalt shew me the
path of life ; in thy presence
is the fulness of joy : and at
thy right hand there is plea-
sure for evermore.

Ant. My flesh shall rest in
hope.

V. I will lay Me down in
peace. *Ry.* And take My rest.
Our Father, *privately*.

From the Lamentations of the
Prophet Jeremiah.

Lesson i. ch. 3.

Heth. **I**T is of the Lord's
mercies that we are
not consumed, because his
compassions fail not.

Heth. They are new every
morning : great is thy faith-
fulness.

Heth. The Lord is my por-
tion, saith my soul ; therefore
will I hope in him.

Teth. The Lord is good
unto them that wait for him,
to the soul that seeketh him.

Teth. It is good that a man
should both hope and quietly
wait for the salvation of the
Lord.

Teth. It is good for a man
that he bear the yoke in his
youth.

Jod. He sitteth alone and
keepeth silence, because he
hath borne it upon him.

Jod. He putteth his mouth in the dust ; if so be there may be hope.

Jod. He giveth his cheek to him that smiteth him : he is filled full with reproach.

Jerusalem, Jerusalem, be converted to the Lord thy God.

Ry. He was led as a lamb to the slaughter, and while cruelly handled He opened not His mouth : He was delivered to death, * That He might give life to His people. *V.* He poured out His soul unto death, and He was numbered with the transgressors.—That.

Lesson ii. ch. 4.

Aleph. **H**OW is the gold become dim ! how is the most fine gold changed ! the stones of the sanctuary are poured out in the top of every street.

Beth. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter !

Ghimmel. Even the sea monsters draw out the breast, they give suck to their young ones : the daughter of my people is become cruel, like the ostriches in the wilderness.

Daleth. The tongue of the sucking child cleaveth to the roof of his mouth for thirst : the young children ask bread, and no man breaketh it unto them.

He. They that did feed delicately are desolate in the

streets : they that were brought up in scarlet embrace dung-hills.

Vav. For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.

Jerusalem, Jerusalem, be converted to the Lord thy God.

Ry. Arise, O Jerusalem, and strip thee of thy garments of joy : put on ashes and sack-cloth, * For in thee was slain the Saviour of Israel. *V.* Let tears run down like a river day and night : let not the apple of thine eye cease.¹—For.

The beginning of the Prayer of the Prophet Jeremiah.

Lesson iii. ch. 5.

REMEMBER, O Lord, what is come upon us : consider, and behold our reproach. Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless, our mothers are as widows. We have drunken our water for money ; our wood is sold unto us. Our necks are under persecution : we labour, and have no rest. We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread. Our fathers

¹ Lam. ii. 18.

have sinned, and are not ; and we have borne their iniquities. Servants have ruled over us ; there is none that doth deliver us out of their hand. We gat our bread with the peril of our lives because of the sword of the wilderness. Our skin was black like an oven because of the terrible famine. They ravished the women in Zion, and the maids in the cities of Judah.

Jerusalem, Jerusalem, be

converted to the Lord thy God.

R. Lament like a virgin, my people ;¹ howl, ye pastors, in ashes and sackcloth : * For the great and exceeding bitter day of the Lord is coming. V. Gird yourselves, ye priests, and lament, ye ministers of the altar, sprinkle yourselves with ashes.—For. Lament like a virgin, &c. to the V.

¹ Joel i. 8, &c.

IN THE SECOND NOCTURN.

Ant. Be ye lift up, ye everlasting doors, and the King of glory shall come in.

PSALM 24.

THE earth is the Lord's, and all that therein is : the compass of the world, and they that dwell therein.

For he hath founded it upon the seas : and prepared it upon the floods.

Who shall ascend into the hill of the Lord : or who shall rise up in his holy place ?

Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

He shall receive the blessing from the Lord : and righteousness from the God of his salvation.

This is the generation of them that seek him : even of them that seek thy face, O Jacob.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

Who is the King of glory : it is the Lord strong and mighty, even the Lord mighty in battle.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

Who is the King of glory : even the Lord of hosts, he is the King of glory.

Ant. Be ye lift up, ye everlasting doors, and the King of glory shall come in.

Ant. I believe verily to see the goodness of the Lord in the land of the living.

PSALM 27.

THE Lord is my light, and my salvation ; whom then shall I fear : the Lord is the strength of my life ; of whom then shall I be afraid ?

When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh : they stumbled and fell.

Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in him.

One thing have I desired of the Lord, which I will require : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

For in the time of trouble he shall hide me in his tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

And now shall he lift up mine head : above mine enemies round about me.

Therefore will I offer in his dwelling an oblation with great gladness : I will sing, and speak praises unto the Lord.

Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.

My heart hath talked of thee, Seek ye my face : Thy face, Lord, will I seek.

O hide not thou thy face from me : nor cast thy servant away in displeasure.

Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

When my father and my mother forsake me : the Lord taketh me up.

Teach me thy way, O Lord : and lead me in the right way, because of mine enemies.

Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

I should utterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living.

O tarry thou the Lord's leisure : be strong, and he shall comfort thine heart ; and put thou thy trust in the Lord.

Ant. I believe verily to see the goodness of the Lord in the land of the living.

Ant. Thou, Lord, hast brought My soul out of hell.

PSALM 30.

I WILL magnify thee, O Lord, for thou hast set me up : and not made my foes to triumph over me.

O Lord my God, I cried unto thee : and thou hast healed me.

Thou, Lord, hast brought my soul out of hell : thou hast kept my life from them that go down to the pit.

Sing praises unto the Lord, O ye saints of his : and give thanks unto him for a remembrance of his holiness.

For his wrath endureth but the twinkling of an eye, and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

And in my prosperity I said, I shall never be removed : thou,

Lord, of thy goodness hast made my hill so strong.

Thou didst turn thy face from me : and I was troubled.

Then cried I unto thee, O Lord : and gat me to my Lord right humbly.

What profit is there in my blood : when I go down to the pit ?

Shall the dust give thanks unto thee : or shall it declare thy truth ?

Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

Thou hast turned my heaviness into joy : thou hast put off my sackcloth, and girded me with gladness.

Therefore shall every good man sing of thy praise without ceasing : O my God, I will give thanks unto thee for ever.

Ant. Thou, Lord, hast brought My soul out of hell.

V. But be Thou merciful unto Me, O Lord. *R.* Raise Thou Me up again, and I shall reward them.¹

Our Father, *privately*.

From the Treatise of S. Augustine, Bishop, upon the Psalms.

Lesson iv.

On Ps. 64, ver. 7.

MAN shall come to a deep heart : and God shall be exalted. They have said, Who shall see them ? they have searched after iniquities ; they have failed in

¹ Ps. xli. 10.

their search.' He came ' a Man' to those designs, and suffered himself to be seized upon as a Man. For He could not be seized upon, if He were not Man ; or seen, if He were not Man ; or scourged, if He were not Man ; or crucified, or die, if He were not Man. Wherefore He came a Man to all these sufferings, which could have had no effect on Him, had He not been Man. And if He had not been Man, man could not have been redeemed. He came a Man ' to a deep heart,' that is, a secret heart, exposing His Manhood to human view, but keeping back His Divinity ; concealing the form of God, wherein He is equal to the Father, and presenting the form of a servant, wherein He is inferior to the Father.

R. Our Shepherd, the fountain of Living Water, is gone, at whose departure the sun was darkened : * For He is captured, who kept the first man prisoner : to-day our Saviour burst the bars and gates of death. *V.* He destroyed the bonds of hell, and overthrew the powers of the devil. —For.

Lesson v.

SO far did they carry their search—in which search they failed—that when our Lord was dead and buried, they set a watch over the Sepulchre. For they said to Pilate, ' That Deceiver' (by

this name was our Lord Jesus Christ called, for the comfort of His servants when they are called deceivers)—‘ that Deceiver,’ say they to Pilate, ‘ said whilst He was yet alive, After three days I will rise again.¹ Command, therefore, that the sepulchre be made sure until the third day, lest His disciples come by night and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate saith unto them, Ye have a watch; go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.’”

Rv. O all ye that pass by, behold and see, * If there be any sorrow like unto My sorrow.² V. Behold, all ye people, and see My sorrow.—If there be.

Lesson vi.

THEY set a watch of soldiers over the Sepulchre. The earth quaked; our Lord rose again. Such miracles were done at the Sepulchre, that the very soldiers who were set to watch, if they could

¹ S. Matt. xxvii. 63.

² Lam. i. 12.

have spoken truly, might have borne witness of it. But that covetousness which possessed the disciple and companion of Christ, possessed also the soldiers who guarded His Sepulchre. ‘ We will give you money,’ said they; and ‘ say ye, His disciples came, and stole Him away while we slept.’ Truly ‘ they have failed in their search.’ What is it thou hast said, O miserable cunning? Dost thou so far forsake the light of prudence and piety, and plunge thyself so deep in guile, as to speak thus: ‘ Say ye, His disciples came, and stole Him away whilst we slept?’ Dost thou produce sleeping witnesses? Surely thou wert thyself asleep, who hast so ‘ failed’ in thy ‘ search.’

Rv. The Righteous perisheth, and no man layeth it to heart;¹ and merciful men are taken away, none considering that the Righteous is taken away from the evil to come: * and He shall enter into peace. V. As a sheep before her shearers is dumb, so He opened not His mouth: He was taken from prison and from judgment.—And. The Righteous, &c. to the V.

¹ Is. lvii. 1.

IN THE THIRD NOCTURN.

Ant. God is My helper: the Lord is with them that uphold My soul.

PSALM 54.
SAVE me, O God, for thy Name’s sake: and avenge me in thy strength.

Hear my prayer, O God : and hearken unto the words of my mouth.

For strangers are risen up against me : and tyrants, which have not God before their eyes, seek after my soul.

Behold, God is my helper : the Lord is with them that uphold my soul.

He shall reward evil unto mine enemies : destroy thou them in thy truth.

An offering of a free heart will I give thee, and praise thy Name, O Lord : because it is so comfortable.

For he hath delivered me out of all my trouble : and mine eye hath seen his desire upon mine enemies.

Ant. God is My helper ; the Lord is with them that uphold My soul.

Ant. At Salem is His tabernacle, and His dwelling in Sion.

PSALM 76.

IN Jewry is God known : his Name is great in Israel.

At Salem is his tabernacle : and his dwelling in Sion.

There brake he the arrows of the bow : the shield, the sword, and the battle.

Thou art of more honour and might : than the hills of the robbers.

The proud are robbed, they have slept their sleep : and all the men whose hands were mighty have found nothing.

At thy rebuke, O God of

Jacob : both the chariot and horse are fallen.

Thou, even thou art to be feared : and who may stand in thy sight when thou art angry ?

Thou didst cause thy judgment to be heard from heaven : the earth trembled, and was still,

When God arose to judgment : and to help all the meek upon earth.

The fierceness of man shall turn to thy praise : and the fierceness of them shalt thou refrain.

Promise unto the Lord your God, and keep it, all ye that are round about him : bring presents unto him that ought to be feared.

He shall refrain the spirit of princes : and is wonderful among the kings of the earth.

Ant. At Salem is His tabernacle, and His dwelling in Sion.

Ant. I have been even as a man that hath no strength, free among the dead.

PSALM 88.

OLORD God of my salvation, I have cried day and night before thee : O let my prayer enter into thy presence, incline thine ear unto my calling.

For my soul is full of trouble : and my life draweth nigh unto hell.

I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength.

Free among the dead, like

unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.

Thou hast laid me in the lowest pit : in a place of darkness, and in the deep.

Thine indignation lieth hard upon me : and thou hast vexed me with all thy storms.

Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

I am so fast in prison : that I cannot get forth.

My sight faileth for very trouble : Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

Dost thou shew wonders among the dead : or shall the dead rise up again, and praise thee ?

Shall thy loving-kindness be shewed in the grave : or thy faithfulness in destruction ?

Shall thy wondrous works be known in the dark : and thy righteousness in the land where all things are forgotten ?

Unto thee have I cried, O Lord : and early shall my prayer come before thee.

Lord, why abhorrest thou my soul : and hidest thou thy face from me ?

I am in misery, and like unto him that is at the point to die : even from my youth up thy terrors have I suffered with a troubled mind.

Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

They came round about me daily like water : and compassed me together on every side.

My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

Ant. I have been even as a man that hath no strength, free among the dead.

V. At Salem is His tabernacle. *R.* And His dwelling in Sion. Our Father, *privately*.

From the Epistle of B. Paul, the Apostle, to the Hebrews.

Lesson vii. chap. 9.

BUT Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building ; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh : how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God !

R. The kings of the earth stood up, and the rulers were

gathered together,¹ * Against the Lord, and against His Christ. ¶ Why do the heathen rage, and the people imagine a vain thing?—Against.

Lesson viii.

AND for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood.

Rv. I am counted as one of them that go down into the pit: * I have been even as a man that hath no strength, free among the dead. ¶ Thou

¹ Acts iv. 25.

hast laid me in the lowest pit; in a place of darkness, and in the deep.—I have been.

Lesson ix.

FOR when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Rv. When the Lord was buried, they sealed up the Sepulchre, rolling a stone before the mouth of the Sepulchre, * Setting soldiers to watch Him. ¶ The chief priests went to Pilate, and asked him.—Setting. When the Lord, &c. to the ¶:

At Lauds.

Ant. O death, I will be thy plagues; O grave, I will be thy destruction.²

Psalm. Have mercy. p. xiv.

Ant. O death, as above.

Ant. They shall mourn for Him, as one mourneth for his only Son,³ because our innocent Lord is slain.

² Hos. xiii. 14.

³ Zech. xii. 10.

PSALM 43.

GIVE sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

Why art thou so heavy, O my soul : and why art thou so disquieted within me ?

O put thy trust in God : for I will yet give him thanks, which is the help of my countenance, and my God.

Ant. They shall mourn for Him as one mourneth for his only Son, because our innocent Lord is slain.

Ant. Behold, all people, and see My sorrow.

Psalms 63 and 67, as above, pp. xvi. xvii.

Ant. Behold, *as above.*

Ant. Deliver My soul, O Lord, from the gates of the grave.

Song of Hezekiah. Is. 38.
I SAID in the cutting off of my days, I shall go to the gates of the grave : I am deprived of the residue of my years.

I said, I shall not see the Lord, even the Lord, in the land of the living : I shall behold man no more with the inhabitants of the world.

Mine age is departed, and is removed from me as a shepherd's tent : I have cut off like a weaver my life : he will

cut me off with pining sickness : from day even to night wilt thou make an end of me.

I reckoned till morning, that, as a lion, so will he break all my bones : from day even to night wilt thou make an end of me.

Like a crane or a swallow, so did I chatter : I did mourn as a dove : mine eyes fail with looking upward : O Lord, I am oppressed ; undertake for me.

What shall I say ? he hath both spoken unto me, and himself hath done it : I shall go softly all my years in the bitterness of my soul.

O Lord, by these things men live, and in all these things is the life of my spirit : so wilt thou recover me, and make me to live.

Behold, for peace I had great bitterness : but thou hast in love to my soul delivered it from the pit of corruption : for thou hast cast all my sins behind thy back.

For the grave cannot praise thee, death cannot celebrate thee : they that go down into the pit cannot hope for thy truth.

The living, the living, he shall praise thee, as I do this day : the father to the children shall make known thy truth.

The Lord was ready to save me : therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord.

Ant. Deliver My soul, O

Lord, from the gates of the
grave.

Ant. O, all ye that pass by,
behold and see if there be any
sorrow like unto My sorrow.

*Psalm 148, 149, and 150,
as above, pp. xviii. xix.*

Ant. O, all ye, *as above.*

V. My flesh shall rest in hope. R. Neither shalt Thou suffer Thy Holy One to see corruption.

At the Benedictus, Ant.
The women sitting at the Sepulchre made lamentation, weeping for the Lord.

v. Christ became for us

obedient unto death, even the death of the Cross, wherefore God also hath highly exalted Him, and given Him a Name which is above every name.

Our Father, *privately.*

Psalm. Have mercy, as above, pp. xiv. xv.

Collect.

—Who liveth and reigneth.

All said as on Thursday.

APPENDIX.

EXTRACTS FROM THE OFFICE OF Holy and Easter Weeks.

AT THE WASHING OF THE FEET ON MAUNDY THURSDAY,

After Vespers.

After the stripping of the Altar, the Clergy come together at an appointed hour to perform our Lord's command. The Bishop or Superior sings the following Gospel after the usual manner.

The sequence of the Holy Gospel according to John.

Chap. xiii.

NOW before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Si-

mon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do, thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash

my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.

After which he is girded with a towel, and proceeds, with the assistance of the Deacon and Subdeacon, to wash, wipe, and kiss the feet of those that are assembled for that purpose. Meanwhile the following Antiphons and Psalms are sung.

Ant. A new commandment I give you: that ye should love one another, as I have loved you, saith the Lord.

Psalm.¹ Blessed are those that are undefiled in the way:

and walk in the law of the Lord.

And the Antiphon is repeated immediately. A new commandment I give you: that ye should love one another, as I have loved you, saith the Lord.

In like manner the other Antiphons are repeated which have Psalms or verses attached to them. And the first verse only of each Psalm is said.

Ant. After that the Lord had risen from supper, He poured water into a basin, and began to wash His disciples' feet: this example He left them.

Psalm.² Great is the Lord, and highly to be praised: in the city of our God, even upon His holy hill.

Ant. The Lord Jesus, after He had supped with His disciples, washed their feet, and said to them: Know ye what I have done to you—I, your Lord and Master? I have given you an example: that ye also should do so.

Psalm.³ Lord, Thou art become gracious unto Thy land: Thou hast turned away the captivity of Jacob.

Ant. Lord, dost Thou wash my feet? Jesus answered, and said unto Him: If I wash not thy feet, thou wilt have no part with Me. *V.* Then He cometh to Simon Peter, and Peter said to Him.

And the Antiphon is repeated. Lord, dost Thou wash my feet? Jesus answered, and said unto Him: If I wash not thy feet, thou wilt have no part with Me. *V.* What I do, thou knowest not now: but thou shalt know hereafter.

The Antiphon is repeated a third time. Lord, dost Thou wash my feet? Jesus answered, and said unto him: If I wash not thy feet, thou wilt have no part with Me. *V.* If I, your Lord and Master, have washed your feet, how much more ought ye to wash one another's feet?

*Psalm.*¹ O, hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world.

Ant. By this shall all men know that ye are My disciples, if ye have love one towards another. *V.* Said Jesus to His disciples.

Ant. Let faith, hope, charity, abide in you, these three: but the greatest of these is charity. *V.* And now abideth faith, hope, charity: the greatest of these is charity.

Ant. Blessed be the Holy Trinity, the Undivided Unity: we will give Him thanks, because He hath wrought His mercy with us. *V.* Let us bless the Father, and the Son, with the Holy Ghost.

*Psalm.*² O, how amiable are Thy dwellings, Thou Lord of Hosts: my soul hath a desire

and longing to enter into the courts of the Lord.

Ant. Where charity and love are, there God is. *V.* The love of Christ hath gathered us together in one. *V.* Let us rejoice and be glad in Him. *V.* Let us fear and love the Living God. *V.* And search ourselves with a true heart.

And the Antiphon is repeated. Where charity and love are, there God is. *V.* Therefore, when we are gathered together in one. *V.* Let us take heed that we be not divided in mind. *V.* Let wicked quarrels cease, let strife cease. *V.* And Christ our God be in the midst of us.

And the Antiphon is repeated. Where charity and love are, there God is

V. Together with the blessed may we also see

V. Thy face, O Christ our God, in glory.

V. O joy, immense and pure!

V. For endless ages. Amen.

After the washing, the Superior, or whoever has been washing the others' feet, washes his own hands, and wipes them upon another towel: then returning to his place, he says: Our Father, privately. *V.* And lead us not into temptation. *R.* But deliver us from evil. *V.* Thou hast given us Thy commands, O Lord. *R.* That we may keep them diligently. *V.* Thou washedst Thy disciples' feet. *R.* Despise not the works of Thine own

hands. **V.** Lord, hear my prayer. **R.** And let my cry come unto Thee. **V.** The Lord be with you. **R.** And with Thy spirit.

Let us pray. *Collect.*

BE present, we beseech Thee, O Lord, with this work of our service: and since Thou didst vouchsafe to wash Thy disciples' feet, despise not

the works of Thine own hands, which Thou hast commanded us to retain, that like as outward defilements are here washed away both from off us, and by us: so by Thee the internal sins of us all may be washed away. Which be pleased Thyself to grant: Who livest and reignest, God, for ever and ever. **R.** Amen.

THE REPROACHES.

Sung on Good Friday.

Two of the Choir sing the
V. O My people, to the words
Agios o Theos.

V. O My people, what have I done to thee? or wherein have I wearied thee? Answer Me.¹

V. Because I brought thee out of the land of Egypt: thou hast prepared a Cross for thy Saviour.

The first Choir sings, Agios o Theos.

The other Choir answers,
Holy God.

The first Choir. Agios Ischyros.

The second Choir. Holy and Strong.

The first Choir. Agios A- thanatos, eleison imas.

The second Choir. Holy and Immortal, have mercy upon us.

Then two from the second
Choir sing the **V.** Because I

led thee through the wilderness forty years, and fed thee with manna, and brought thee into a land exceeding good, thou hast prepared a Cross for thy Saviour.

The Choirs answer, alternately, Agios o Theos, &c. Holy God, &c. yet so that the first Choir always repeats Agios, &c.

Then two from the first
Choir sing the **V.** What could I have done more for thee, that I have not done? I planted thee indeed My choicest vine³: and thou wast turned for Me into exceeding bitterness: for thou gavest vinegar to quench My thirst: and piercedst with a lance the side of thy Saviour.

Then again the Choirs answer, alternately, Agios o Theos, Holy God.

The Verses of the following Reproaches are sung alternately by two of the Choir,

¹ Micah vi. 8.

³ Isaiah v. 2.

each Choir repeating together, after each Verse, O My people, down to the words, Because I brought thee out of the land of Egypt.

Two from the second Choir sing. ¶. For thy sake I scourged Egypt with its first-born : and thou deliveredst Me to be scourged.

The Choir repeats. O My people, what have I done to thee? or wherein have I wearied thee? Answer Me.

Two from the first Choir. ¶. I brought thee out of Egypt, and overthrew Pharaoh in the Red Sea : and thou deliveredst Me to the chief priests.

Choir. O My people, what have I done to thee? or wherein have I wearied thee? Answer Me.

Two from the second Choir. ¶. I opened the sea before thee : and thou openedst My side with a spear.

Choir. O My people, what have I done to thee? or wherein have I wearied thee? Answer Me.

Two from the first Choir. ¶. I went before thee in a pillar of cloud : and thou leddest Me before Pilate's judgment-seat.

Choir. O My people, what have I done to thee? or wherein have I wearied thee? Answer Me.

Two from the second Choir. ¶. I fed thee with manna through the desert : and thou beatest Me with buffets and scourges.

Choir. O My people, what have I done to thee? or wherein have I wearied thee? Answer Me.

Two from the first Choir. ¶. I gave thee from the rock water of salvation to drink, and thou gavest Me to drink gall and vinegar.

Choir. O My people, what have I done to thee? or wherein have I wearied thee? Answer Me.

Two from the second Choir. ¶. For thy sake I smote the kings of the Canaanites : and thou smotest My Head with a reed.

Choir. O My people, what have I done to thee? or wherein have I wearied thee? Answer Me.

Two from the first Choir. ¶. I gave thee a royal sceptre : and thou gavest My Head a crown of thorns.

Choir. O My people, what have I done to thee? or wherein have I wearied thee? Answer Me.

Two from the second Choir. ¶. I exalted thee with great strength : and thou didst hang Me up on the gibbet of the Cross.

Choir. O My people, what have I done to thee? or wherein have I wearied thee? Answer Me.

Then all sing together the Antiphon, We adore Thy Cross, O Lord : and praise and glorify Thy holy Resurrection ; for lo ! by this Tree

joy hath come throughout the whole world.

Psalm. 1 God be merciful unto us, and bless us : and shew us the light of His countenance, and be merciful unto us.

¹ 67.

And the Antiphon, We adore, is repeated immediately.

Then is sung the V. O faithful Cross. with the Hymn, Sing, O tongue. After each verse of which, the V. O faithful Cross. or this, Sweet is the Wood. is repeated, as follows :—

CRUX fidelis, inter omnes arbor una nobilis ; nulla silva talem profert, fronde, flore, germine. Dulce lignum, dulces clavos, dulce pondus sustinet.

Hymnus. Pange, lingua, gloriosi lauream certaminis, et super Crucis trophæo dic triumphum nobilem ; qualiter Redemptor orbis immolatus vicerit.

Repetitur. Crux fidelis, inter omnes arbor una nobilis : nulla silva talem profert, fronde, flore, germine.

V. De parentis protoplasti fraude Factor condolens, quando pomi noxialis in necem morsu ruit : Ipse lignum tunc notavit, damna ligni ut solveret.

Repetitur. Dulce lignum, dulces clavos, dulce pondus sustinet.

V. Hoc opus nostræ salutis ordo depoposcerat ; multi-formis proditoris ars ut artem falleret ; et medelam ferret inde, hostis unde læserat.

O FAITHFUL Cross, thou peerless Tree, no forest yields the like of thee, leaf, flower, and bud. Sweet is the Wood, and sweet its weight, and sweet the nails which penetrate thee, thou sweet Wood.

Hymn. Sing, O tongue, devoutly sing the laurels of our glorious King ; loud proclaim the triumph high of the Cross's victory ; how upon that Altar laid, our price the world's Redeemer paid.

Repeat. O faithful Cross, thou peerless Tree, no forest yields the like of thee, leaf, flower, and bud.

V. When our first forefather ate the fruit which wrought his woful fate, our high Creator piteous mourned His holy Law by creatures scorned ; and, fain to make the damage good, through Wood revoked the curse of wood.

Repeat. Sweet is the Wood, and sweet its weight, and sweet the nails which penetrate thee, thou sweet Wood.

V. Such the deep mysterious plan, framed to rescue ruined man, framed with wondrous skill to meet the crafty tempter's arch deceit ; while

Repetitur. Crux fidelis, inter omnes arbor una nobilis ; nulla silva talem profert, fronde, flore, germine.

¶. Quando venit ergo sacri plenitudo temporis, missus est ab arce Patris Natus, orbis Conditor : atque ventre virginali carne amictus prodiit.

Repetitur. Dulce lignum, dulces clavos, dulce pondus sustinet.

¶. Vagit Infans inter arcta conditus præsepio ; membra pannis involuta Virgo Mater alligat ; et Dei manus pedes-que stricta cingit fascia.

Repetitur. Crux fidelis, inter omnes arbor una nobilis ; nulla silva talem profert, fronde, flore, germine.

¶. Lustra sex Qui jam per-egit, tempus implens corporis, sponte libera Redemptor Passioni deditus, Agnus in Crucis levatur immolandus stipite. ¶

Repetitur. Dulce lignum, dulces clavos, dulce pondus sustinet.

¶. Felle potus ecce languet,

from one source promiscuous flow the woe, and salve which cured the woe.

Repeat. O faithful Cross, thou peerless Tree, no forest yields the like of thee, leaf, flower, and bud.

¶. Fulfilled the course of Advent years, at length the promised Day appears ; stoops from His Father's lofty 'state the Son, who did the worlds create. Meek Offspring of a Virgin womb, enshrined in flesh, behold Him come !

Repeat. Sweet is the Wood, and sweet its weight, and sweet the nails which penetrate thee, thou sweet Wood.

¶. Full many a tear behold Him shed, sunk in his narrow manger-bed ; the while His Virgin Mother mild enwraps in rags her glorious Child ; and lo ! the incarnate Feet and Hands of God are swathed in beggar's bands !

Repeat. O faithful Cross, thou peerless Tree, no forest yields the like of thee, leaf, flower, and bud.

¶. And now, six lustral courses run, His task of love is well nigh done ; the Saviour, of His own free will, prepares His Passion to fulfil ; and on the Cross the Victim lies, meek, and bound for sacrifice

Repeat. Sweet is the Wood, and sweet its weight, and sweet the nails which penetrate thee, thou sweet Wood.

¶. Gall His drink, behold

spina, clavi, lancea, mite cor-
pus perforarunt, unda ma-
nat, et crux: terra, pontus,
astræ, mundus, quo lavantur
flumine!

Repetitur. Crux fidelis, in-
ter omnes arbor una nobilis:
nulla silva talem profert,
fronde, flore, germine.

¶. Flecte ramos, arbor alta,
tensa laxa viscera, et rigor len-
tescat ille, quem dedit nativi-
tas: et superni membra Re-
gis tende miti stipite.

Repetitur. Dulce lignum,
dulces clavos, dulce pondus
sustinet.

¶. Sola digna tu fuisti ferre
mundi Victimam; atque por-
tum præparare arca mundo
naufrago, quam sacer crux
perunxit, fusus Agni corpore.

Repetitur. Crux fidelis, in-
ter omnes arbor una nobilis;
nulla silva talem profert,
fronde, flore, germine.

¶. Sempiterna sit beatæ
Trinitati gloria, æqua Patri,
Filioque par decus Paraclito;
Unius Trinique Nomen laudet
universitas. Amen.

Repetitur. Dulce lignum,

Him languish, while His ten-
der frame with anguish thorns,
and nails, and javelin fierce,
one by one, acutely pierce;
till from His wounded side a
flood of Water flows, with min-
gled Blood, which earth and
sea, which world and skies,
from sin's pollution purifies.

Repeat. O faithful Cross,
thou peerless Tree, no forest
yields the like of thee, leaf,
flower, and bud.

¶. Bow thy branches, haun-
ghty Tree; suspend thy won-
ted cruelty; relax thy tight-
ened arms; repress, for once,
thy native stubbornness; thy
Royal burden gently bear, and
spare our dying God, O spare!

Repeat. Sweet is the Wood,
and sweet its weight, and
sweet the nails which pene-
trate thee, thou sweet Wood.

¶. Thou alone wert meet
esteemed Him to bear, who
man redeemed; thou, un-
shaken Ark, bedewed with the
Lamb's availing Blood, ship-
wrecked man dost safely guide,
and in port securely hide.

Repeat. O faithful Cross,
thou peerless Tree, no forest
yields the like of thee, leaf,
flower, and bud.

¶. To the Undivided Three
in Heaven be glory, praise,
and honour given, alike to
Father, and to Son, and Para-
clete, the Three in One; yea,
let the adoring world proclaim
of Three and One the glorious
Name. Amen.

Repeat. Sweet is the Wood,

dulces clavos, dulce pondus | and sweet its weight, and
sustinet. | sweet the nails which pene-
trate thee, thou sweet Wood.

ON HOLY SATURDAY,

Immediately after the Priest has communicated at the Mass;
For Vespers

Is said the Antiphon.

A LLELUIA, alleluia, alleluia.

PSALM 117.

O PRAISE the Lord, all ye heathen : praise him, all ye nations.

For his merciful kindness is ever more and more towards us : and the truth of the Lord endureth for ever. Praise the Lord.

Glory be to the Father. As it was. *And the Antiphon is repeated.* Alleluia, alleluia, alleluia.

At the Magnificat, Antiph. In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the Sepulchre, alleluia.

The Canticle, My soul doth magnify, p. 20. With the Gloria Patri. And the Antiphon, In the end of the Sabbath, *is repeated.*

Then the Priest says, The Lord be with you. Let us pray.

At Complin.

The Reader begins, V. Sir, be pleased to bless us.

Benediction. The Lord Al-

Collect.

POUR into our hearts, O Lord, the Spirit of Thy Love : that we, whom Thou hast replenished with Thy Paschal Sacraments, may by Thy goodness live in perfect concord. Through our Lord Jesus Christ, Who liveth and reigneth with Thee, in the unity of the same Holy Spirit, God for ever and ever.

Then The Lord be with you. R. And with thy spirit.

After which the Deacon says, Depart in peace, alleluia, alleluia. R. Thanks be to God, alleluia, alleluia.

Out of public service Vespers commence at once with the Antiphon, Alleluia, &c., as above : and instead of, Depart in peace, alleluia, alleluia, *is said the V.* Let us bless the Lord, alleluia, alleluia. R. Thanks be to God, alleluia, alleluia. *After which, Our Father, is added, and nothing else.*

mighty grant us a quiet night, and a Christian end. R. Amen.

Text. 1 Pet. 5.

BRETHREN, be sober, be vigilant; for your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith. But Thou, O Lord, have mercy upon us. *Ry.* Thanks be to God.

V. Our help is in the Name of the Lord. *Ry.* Who made heaven and earth. Our Father, *the whole said privately. Then the common Confession is made alternately.*

And after the Absolution is said the V.

TURN Thou us, O Lord our Saviour. *Ry.* And let Thine anger cease from us. **V.** O God, make speed to save me. *Ry.* O Lord, make haste to help me. Glory be to the Father, and to the Son; As it was. Alleluia.

Then the usual Psalms are said without an Antiphon.

PSALM 4.

HEAR me when I call, O God of my righteousness: thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leasing?

Know this also, that the Lord hath chosen to himself

the man that is godly: when I call upon the Lord, he will hear me.

Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

Offer the sacrifice of righteousness: and put your trust in the Lord.

There be many that say: Who will shew us any good?

Lord, lift thou up: the light of thy countenance upon us.

Thou hast put gladness in my heart: since the time that their corn, and wine, and oil, increased.

I will lay me down in peace, and take my rest: for it is thou, Lord, only, that makest me dwell in safety.

PSALM 31.

IN thee, O Lord, have I put my trust: let me never be put to confusion, deliver me in thy righteousness.

Bow down thine ear to me: make haste to deliver me.

And be thou my strong rock, and house of defence: that thou mayest save me.

For thou art my strong rock, and my castle: be thou also my guide, and lead me for thy Name's sake.

Draw me out of the net, that they have laid privily for me: for thou art my strength.

Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

PSALM 91.

WHOSO dwelleth under the defence of the most High : shall abide under the shadow of the Almighty.

I will say unto the Lord, Thou art my hope, and my strong hold : my God, in him will I trust.

For he shall deliver thee from the snare of the hunter : and from the noisome pestilence.

He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.

Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day ;

For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noonday.

A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

For thou, Lord, art my hope : thou hast set thine house of defence very high.

There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee : to keep thee in all thy ways.

They shall bear thee in their hands : that thou hurt not thy foot against a stone.

Thou shalt go upon the lion

and adder : the young lion and the dragon shalt thou tread under thy feet.

Because he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

He shall call upon me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honour.

With long life will I satisfy him : and shew him my salvation.

PSALM 134.

BEHOLD now, praise the Lord : all ye servants of the Lord ;

Ye that by night stand in the house of the Lord : even in the courts of the house of our God.

Lift up your hands in the sanctuary : and praise the Lord.

The Lord that made heaven and earth : give thee blessing out of Sion.

Ant. In the end of the Sabbath.

Song of Simeon. Luke 2.

LORD, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation,

Which thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father.

Ant. In the end of the

Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the Sepulchre. Alleluia.

¶. The Lord be with you.
R. And with thy spirit.

Let us pray. *Collect.*

VISIT, we beseech Thee, O Lord, this habitation, and drive far from it all the snares of the enemy; let Thy holy Angels dwell herein to

preserve us in peace, and let Thy blessing be upon us for ever. Through our Lord. ¶. The Lord be with you. R. And with thy spirit. ¶. Let us bless the Lord. R. Thanks be to God.

Benediction. The almighty and merciful Lord, the Father, and the Son, and the Holy Ghost, bless and preserve us. R. Amen. *And there is no kneeling during the whole of Easter.*

EASTER SUNDAY.

At Matins.

O LORD, open Thou my lips.

R. And my mouth shall shew forth Thy praise.

¶. O God, make speed to save me.

R. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

Invitatory. The Lord is risen indeed, * alleluia.¹

Psalm. O come, p. 1.

In the Nocturn, Antiphon. I AM That I AM, and My

counsel is not with the wicked, but My delight is in the law of the Lord, alleluia.

PSAUL 1. **B**LESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season.

His leaf also shall not wither: and look, whatsoever he doeth, it shall prosper.

As for the ungodly, it is not so with them: but they are like the chaff, which the

¹ This Invitatory is intermingled with the Psalm which follows it, as at p. 1.

wind scattereth away from the face of the earth.

Therefore the ungodly shall not be able to stand in the judgment : neither the sinners in the congregation of the righteous.

But the Lord knoweth the way of the righteous : and the way of the ungodly shall perish.

Ant. I AM that I AM, and My counsel is not with the wicked, but My delight is in the law of the Lord, alleluia.

Ant. I desired of My Father, alleluia : He gave Me the heathen, alleluia, for Mine inheritance, alleluia.

PSALM 2.

WHY do the heathen so furiously rage together : and why do the people imagine a vain thing ?

The kings of the earth stand up, and the rulers take counsel together : against the Lord, and against his Anointed.

Let us break their bonds asunder : and cast away their cords from us.

He that dwelleth in heaven shall laugh them to scorn : the Lord shall have them in derision.

Then shall he speak unto them in his wrath : and vex them in his sore displeasure.

Yet have I set my King : upon my holy hill of Sion.

I will preach the law, whereof the Lord hath said unto me : Thou art my Son, this day have I begotten thee.

Desire of me, and I shall give thee the heathen for thine

inheritance : and the utmost parts of the earth for thy possession.

Thou shalt bruise them with a rod of iron : and break them in pieces like a potter's vessel.

Be wise now, therefore, O ye kings : be learned, ye that are judges of the earth.

Serve the Lord in fear : and rejoice unto him with reverence.

Kiss the Son, lest he be angry, and so ye perish from the right way : if his wrath be kindled, (yea, but a little,) blessed are all they that put their trust in him.

Ant. I desired of My Father, alleluia : He gave Me the heathen, alleluia, for Mine inheritance, alleluia.

Ant. I laid Me down, and slept, and rose up again : for the Lord sustained Me, alleluia, alleluia.

PSALM 3.

LORD, how are they increased that trouble me : many are they that rise against me.

Many one there be that say of my soul : There is no help for him in his God.

But thou, O Lord, art my defender : thou art my worship, and the lifter up of my head.

I did call upon the Lord with my voice : and he heard me out of his holy hill.

I laid me down and slept, and rose up again : for the Lord sustained me

I will not be afraid for ten thousands of the people : that

have set themselves against me round about.

Up, Lord, and help me, O my God : for thou smitest all mine enemies upon the cheek-bone ; thou hast broken the teeth of the ungodly.

Salvation belongeth unto the Lord ; and thy blessing is upon thy people.

Ant. I laid Me down and slept, and rose up again : for the Lord sustained Me, alleluia, alleluia. *R.* The Lord is risen from the tomb, alleluia. *R.* Who for our sakes hung upon the Tree, alleluia. Our Father.

Absolution.

O LORD Jesu Christ, hear the prayers of Thy servants, and have mercy upon us, Who livest and reignest with the Father and the Holy Ghost for ever and ever. *R.* Amen.

Benediction. The leading of the Gospel be unto us salvation and protection. *R.* Amen. Lesson from the Holy Gospel according to Mark.

Lesson i. ch. 16.

AT that time : Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Jesus. *And the rest.*

Homily of S. Gregory, Pope.

Homily 21. on the Gospels.

YE have heard, my most dear brethren, how the holy women, that followed the Lord, brought sweet spices to

the Sepulchre, and with tender solicitude ministered to Him in death, whom they had loved in life. But this deed points to something that should be done in the Holy Church. For we must so give ear to these actions, as best to understand what we ought to do in imitation of them. Now we, who believe in Him who died, if we seek the Lord with the savour of virtue, and the credit of good works, have truly come to His tomb with sweet spices. But these women, who came with sweet spices, saw Angels ; because those minds behold the celestial habitants, which with the odour of virtue approach the Lord along the path of holy desires. But Thou, O Lord, have mercy upon us. *R.* Thanks be to God.

R. The Angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it, and said to the women : * Fear not ye ; for I know that ye seek Him which was crucified, He is risen : Come, see the place where the Lord lay, alleluia. *R.* And entering into the Sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted : And he saith unto them.—Fear not. Glory be to the Father, and to the Son, and to the Holy Ghost. *And the R.* is repeated. The Angel of the Lord, to the *R.*

Benediction. The divine assistance remain with us for ever. **R.** Amen.

Lesson ii.

BUT we must take notice of what is meant by the Angel being seen sitting on the right side. Now, what is signified by the left side, but this present life? and what by the right side, but life eternal? Hence, in the Song of Songs, it is written: 'His left hand is under my head, and His right hand doth embrace me.'¹ Wherefore, seeing that our Redeemer had now laid aside the corruption of this present life, it was well that the Angel, who came to announce His Eternal Existence, should be sitting on the right side. And he was 'clothed in a long white garment,' because he proclaimed the joys that we celebrate. For the whiteness of his garment declares the splendour of our solemnity. Ours, shall we say, or his own? If we would speak correctly, we must say both his and ours. For this resurrection of our Redeemer was both a cause of joy to us, in that it brought us to everlasting life; and also to the Angels, in that, by recalling us to heaven, He completed their number. But Thou, O Lord, have mercy upon us. **R.** Thanks be to God.

R. When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and

¹ Cant. ii. 6.

Salome, had bought sweet spices, * That they might come and anoint Jesus, alleluia, alleluia. **V.** And very early in the morning, the first day of the week, they came unto the Sepulchre at the rising of the sun.— That they might. Glory be to the Father. That.

Benediction. The King of Angels lead us on to the fellowship of the inhabitants of heaven. **R.** Amen.

Lesson iii.

THE Angel therefore appeared in white garments, in token of his own joy, as well as ours: for in that we are brought back, through the Lord's resurrection, to divine things, the loss of our heavenly country is repaired. But let us hear how he addressed the women, who came: 'Fear not ye.' As if he had said plainly, Let them tremble, who love not the visits of the inhabitants of heaven: let them fear greatly, who, weighed down by carnal desires, despair of being able to attain to such society. But why are ye afraid? For it is your fellow-citizens whom ye see. Wherefore, also, Matthew says, describing the appearance of the Angel: 'His countenance was like lightning, and his raiment white as snow.' For in lightning is the awfulness of fear; but in snow, the charm of purity. But Thou, O Lord, have mercy upon us. **R.** Thanks be to God.

Hymn of SS. Ambrose and Augustin.

WE praise thee, O God : we acknowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the Heavens, and all the Powers therein.

To thee Cherubin, and Seraphin : continually do cry,

Holy, Holy, Holy : Lord God of Sabaoth ;

Heaven and earth are full of the Majesty : of thy Glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble army of Martyrs : praise thee.

The holy Church throughout all the world : doth acknowledge thee ;

The Father : of an infinite Majesty ;

Thine honourable, true : and only Son.

Also the Holy Ghost : the Comforter.

Thou art the King of Glory : O Christ.

Thou art the everlasting Son : of the Father.

When thou tookest upon

thee to deliver man : thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God : in the Glory of the Father.

We believe that thou shalt come : to be our Judge.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints : in glory everlasting.

O Lord, save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee ;

And we worship thy Name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

O Lord, in thee have I trusted : let me never be confounded.

At Lauds.

O GOD, make speed, &c.
as at Matins.

Ant. But the Angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it, alleluia, alleluia.

PSALM 93.

THE Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

He hath made the round

world so sure : that it cannot be moved.

Ever since the world began hath thy seat been prepared : thou art from everlasting.

The floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.

The waves of the sea are mighty, and rage horribly : but yet the Lord, who dwelleth on high, is mightier.

Thy testimonies, O Lord, are very sure : holiness becometh thine house for ever.

Ant. But the Angel of the Lord (*repeated*).

Ant. And, behold, there was a great earthquake, for the Angel of the Lord descended from heaven, alleluia.

PSALM 100.

O BE joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves ; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Ant. And behold (*repeated*).

Ant. His countenance was like lightning, and his raiment white as snow, alleluia, alleluia.

Psalms 63 and 67, as at pp. xvi. xvii.

Ant. His countenance (*repeated*).

Ant. And for fear of him the keepers did shake, and became as dead men, alleluia.

Song of the Three Children.

Dan. 3.

O ALL ye Works of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Angels of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Heavens, bless ye the Lord : praise him, and magnify him for ever.

O ye Waters that be above the Firmament, bless ye the Lord : praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Sun and Moon, bless ye the Lord : praise him, and magnify him for ever.

O ye Stars of Heaven, bless ye the Lord : praise him, and magnify him for ever.

O ye Showers and Dew, bless ye the Lord : praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord : praise him, and magnify him for ever.

O ye Fire and Heat, bless

ye the Lord : praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord : praise him, and magnify him for ever.

O ye Dews and Frosts, bless ye the Lord : praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord : praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord : praise him, and magnify him for ever.

O ye Nights and Days, bless ye the Lord : praise him, and magnify him for ever.

O ye Light and Dark ness, bless ye the Lord : praise him, and magnify him for ever.

Oye Lightnings and Clouds, bless ye the Lord : praise him, and magnify him for ever.

O let the Earth bless the Lord : yea, let it praise him, and magnify him for ever.

O ye Mountains and Hills, bless ye the Lord : praise him, and magnify him for ever.

O all ye Green Things upon the Earth, bless ye the Lord : praise him, and magnify him for ever.

O ye Wells, bless ye the Lord : praise him, and magnify him for ever.

O ye Seas and Floods, bless ye the Lord : praise him, and magnify him for ever.

O ye Whales, and all that move in the Waters, bless ye the Lord : praise him, and magnify him for ever.

O all ye Fowls of the Air,

bless ye the Lord : praise him, and magnify him for ever.

O all ye Beasts and Cattle, bless ye the Lord : praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord : praise him, and magnify him for ever.

O let Israel bless the Lord : praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord : praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord : praise him, and magnify him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnify him for ever.

Let us bless the Father, and the Son, with the Holy Ghost : praise him, and magnify him for ever.

Blessed art thou, O Lord, in the firmament of heaven : and greatly to be praised, and glorious, and highly exalted for ever.

Ant. And for fear. (repeated.)

Ant. And the Angel answered and said to the women : Fear not ye : for I know that ye seek Jesus, alleluia.

*Psalms 148, 149, and 150,
as at p. xviii.*

Ant. And the Angel (repeated).

*No Little Chapter, Hymn,
or Versicle, are said, but in
their stead the Antiphon.*

THIS is the day which the Lord hath made ; we will rejoice, and be glad in it.

At the Benedictus, Antiph.
And very early in the morning, the first day of the week, they came unto the Sepulchre at the rising of the sun, alleluia.

O GOD, make speed, &c.
as at Matins.

Antiphon. But the Angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it, alleluia, alleluia.

PSALM 110.

THE Lord said unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool.

The Lord shall send the rod of thy power out of Sion : be thou ruler, even in the midst among thine enemies.

In the day of thy power shall the people offer thee free-will offerings with an holy worship : the dew of thy birth is of the womb of the morning.

The Lord sware, and will not repent : Thou art a Priest for ever after the order of Melchisedech.

Benedictus, p. 8.

Collect.

O GOD, who by Thy Only Begotten Son didst on this day overcome death, and open to us the gate of everlasting life ; perfect by Thy help the prayers, which by Thy preventing grace Thou dost inspire in us. Through the same our Lord.

V. The Lord be with you.
R. And with thy spirit. **V.** Let us bless the Lord, alleluia, alleluia. **R.** Thanks be to God, alleluia, alleluia.

At Vespers.

The Lord upon thy right hand : shall wound even kings in the day of his wrath.

He shall judge among the heathen ; he shall fill the places with the dead bodies : and smite in sunder the heads over divers countries.

He shall drink of the brook in the way : therefore shall he lift up his head.

Ant. But the Angel (repeated).

Ant. And behold there was a great earthquake, for the Angel of the Lord descended from heaven, alleluia.

PSALM 111.

I WILL give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation.

The works of the Lord are great : sought out of all them that have pleasure therein.

His work is worthy to be praised, and had in honour : and his righteousness endureth for ever.

The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

He hath given meat unto them that fear Him : he shall ever be mindful of his covenant.

He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

The works of his hands are verity and judgment : all his commandments are true.

They stand fast for ever and ever : and are done in truth and equity.

He sent redemption unto his people : he hath commanded his covenant for ever ; holy and reverend is his Name.

The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter ; the praise of it endureth for ever.

Ant. And behold (repeated).

Ant. His countenance was like lightning, and his raiment white as snow, alleluia, alleluia.

PSALM 112.

BLESSED is the man that feareth the Lord : he hath great delight in his commandments.

His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

A good man is merciful, and lendeth : and will guide his words with discretion.

For he shall never be moved : and the righteous shall be had in everlasting remembrance.

He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the Lord.

His heart is established, and will not shrink : until he see his desire upon his enemies.

He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever ; his horn shall be exalted with honour.

The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away ; the desire of the ungodly shall perish.

Ant. His countenance (repeated).

Ant. And for fear of him the keepers did shake, and became as dead men, alleluia.

PSALM 113.

PRAISE the Lord, ye servants : O praise the Name of the Lord.

Blessed be the Name of the Lord : from this time forth for evermore.

The Lord's Name is praised :

from the rising up of the sun
unto the going down of the
same.

The Lord is high above all
heathen : and his glory above
the heavens.

Who is like unto the Lord
our God, that hath his dwell-
ing so high : and yet humbleth
himself to behold the things
that are in heaven and earth ?

He taketh up the simple
out of the dust : and liftest
the poor out of the mire.

That he may set him with
the princes : even with the
princes of his people.

He maketh the barren wo-
man to keep house : and to be
a joyful mother of children.

Ant. And for fear (repeated).

Ant. And the Angel an-
swered and said to the women :
Fear not ye : for I know that
ye seek Jesus, alleluia.

PSALMS 114 and 115.

WHEN Israel came out of
Egypt : and the house of
Jacob from among the strange
people,

Judah was his sanctuary :
and Israel his dominion.

The sea saw that, and fled :
Jordan was driven back.

The mountains skipped like
rams : and the little hills like
young sheep.

What aileth thee, O thou
sea, that thou fleddest : and
thou Jordan, that thou wast
driven back ?

Ye mountains, that ye skip-
ped like rams : and ye little
hills, like young sheep ?

Tremble, thou earth, at the
presence of the Lord : at the
presence of the God of Jacob ;

Who turned the hard rock
into a standing water : and the
flint-stone into a springing
well.

Not unto us, O Lord, not
unto us, but unto thy Name
give the praise : for thy loving
mercy, and for thy truth's
sake.

Wherefore shall the heathen
say : Where is now their God ?

As for our God, he is in
heaven : he hath done what-
soever pleased him.

Their idols are silver and
gold : even the work of men's
hands.

They have mouths, and speak
not : eyes have they, and see
not.

They have ears, and hear
not : noses have they, and
smell not.

They have hands, and han-
dle not ; feet have they, and
walk not : neither speak they
through their throat.

They that make them are
like unto them : and so are all
such as put their trust in them.

But thou, house of Israel,
trust thou in the Lord : he is
their succour and defence.

Ye house of Aaron, put your
trust in the Lord : he is their
helper and defender.

Ye that fear the Lord, put
your trust in the Lord : he is
their helper and defender.

The Lord hath been mindful
of us, and he shall bless us :
even he shall bless the house

of Israel, he shall bless the house of Aaron.

He shall bless them that fear the Lord : both small and great.

The Lord shall increase you more and more : you and your children.

Ye are the blessed of the Lord : who made heaven and earth.

All the whole heavens are the Lord's : the earth hath he given to the children of men.

The dead praise not thee, O Lord : neither all they that go down into silence.

But we will praise the Lord :

from this time forth for evermore. Praise the Lord.

Ant. And the Angel (repeated).

After which the Ant.
THIS is the day which the Lord hath made : we will rejoice and be glad in it.

At the Magnificat, Antiph. And when they looked, they saw that the stone was rolled away ; for it was very great, alleluia.

Magnificat, p. 20.

Collect.
O GOD, who by Thy only Begotten, as at p. lxvii.

At Complin.

All as at p. lvii., till after the Psalms. Then, Alleluia, alleluia, alleluia, alleluia. Then the Song of Simeon, as at p.lix.

Then the Ant.

THIS is the day which the Lord hath made : we will rejoice and be glad in it.

V. The Lord be with you.
R. And with thy spirit.

Let us pray. *Collect.*

VISIT, we beseech Thee. *and the rest, as above,*
p. lx.

Within the Octave of Easter.

All is said as on Sunday, except the VV., the Absolutions, and the Lessons, in the

Nocturn, the Antiphons at the Benedictus and Magnificat, and the Collect.

MONDAY.

V. The Lord is risen from the tomb, alleluia. **R.** Who for our sakes hung upon the Tree, alleluia. Our Father.

Absolution.

O LORD JESU Christ, hear the prayers of Thy ser-

vants, and have mercy upon us, who with the Father and the Holy Ghost livest and reignest world without end. **R.** Amen.

Benediction. The reading of the Gospel be unto us salvation and protection. **R.** Amen.

Lesson from the holy Gospel according to Luke.

Lesson i. ch. 24.

AT that time : Two of the disciples of Jesus went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. *And the rest.*

Homily of S. Gregory, Pope.

Homily 23. on the Gospels.

YE have heard, my most dear brethren, how that the Lord appeared unto two of His disciples, while walking on the highway, still in unbelief, but yet talking of Him : not, however, in such a form that they could recognise Him. And thus the way in which He dealt with their bodily vision corresponded to the inward condition of the eye of their mind. For, internally, they both loved and doubted ; and, externally, the Lord was present with them, yet disclosed not Who He was. So to them, speaking of Him, He shewed Himself ; but from them, doubting of Him, He concealed the knowledge of His person. But Thou.

R^y. Mary Magdalene and the other Mary went very early to the Sepulchre.¹ * Jesus, whom ye seek, is not here, for He is risen, as He said, and will go before you into Galilee ; there shall ye see Him, alleluia, alleluia. *Y.* And very early in the morning, the first day of the week, they came unto the

¹ S. Matt. xxviii.

Sepulchre at the rising of the sun ; and, entering in, they saw a young man sitting on the right hand, and he said unto them.—Jesus.

Benediction. May the divine assistance remain with us for ever. R^y. Amen.

Lesson ii.

HE addressed them, it is true ; He reproved their dull apprehension ; He unfolded those mysteries of sacred Scripture which concerned Himself ; but because in their hearts He was as yet strange to their faith, ‘ He made as though He would have gone further.’ By ‘ making,’ we mean putting together ; hence we call those who put clay together brick-makers. Now, the simple Truth did nothing in duplicity, but He shewed Himself to their eyes in the same guise in which He was present to their minds. For it was to be proved, whether these, who did not yet love Him as God, might not at least love Him as a stranger. But Thou.

R^y. The good Shepherd is risen, Who laid down His life for the sheep, and for His flock vouchsafed to die, * Alleluia, alleluia, alleluia. *Y.* Christ our Passover is slain. Alleluia. Glory be to the Father. Alleluia.

Benediction. The King of Angels lead us on to the fellowship of the inhabitants of heaven. R^y. Amen.

Lesson iii.

BUT since they with whom the Truth walked could not be divorced from charity, they invite Him, as a stranger, to tarry with them. But why do we say ' invite,' when it is written, ' And they constrained Him ? ' From this example we learn, that we are not only to invite, but to compel strangers to tarry with us. So they set a table, they offer bread and food, and in breaking of bread they knew Him whom in the exposition of sacred Scripture they knew not. Thus, by hearing the precepts of God they were not enlightened, by doing them they were enlightened: for it is written, ' For not the hearers of the law are just before God, but the doers of the law shall be justified.'¹ Wherefore, let every one who wishes to understand what he hears, make speed to fulfil in act what he has been enabled to apprehend. Lo, the Lord

¹ Rom. ii. 13.

was not known while speaking, but condescended to be known while eating. But Thou.

We praise Thee, O God.
p. lxiv.

At the Benedictus, Antiph.
Jesus joined Himself to His disciples by the way, and went with them; but their eyes were holden, that they should not know Him: and He reproved them, saying, O fools, and slow of heart to believe what the prophets have spoken, alleluia.

Collect.

O GOD, who by the Paschal solemnity hast bestowed upon the world a healing balm, continue unto Thy people, we beseech Thee, the heavenly gift, that they may be made worthy to attain to perfect liberty, and may arrive at eternallife. Through our Lord.

At the Magnificat., Antiph.
What manner of communications are these that ye have one to another, as ye walk, and are sad? alleluia.

TUESDAY.

¶. The Lord is risen indeed, alleluia. R. And hath appeared to Simon, alleluia.

Our Father.

Absolution.

HIS love and pity succour us, Who with the Father, and the Holy Ghost, liveth and reigneth, world without end. R. Amen.

Benediction. The reading of

the Gospel be unto us salvation and protection. R. Amen.

Lesson from the holy Gospel according to Luke.

Lesson i. ch. 24.
AT that time: Jesus stood in the midst of the disciples, and saith unto them, Peace be unto you. *And the rest.*

*Homily of S. Ambrose, Bp.**Comment. on Luke, b. x. c. 24.*

MARVELLOUS it is, in what way a corporeal nature passed through an impervious substance ; while entering, invisible ; visible, when present ; capable of being touched, incapable of being conceived. Then the disciples ' were terrified, and supposed they had seen a spirit.' Now the Lord, in order to discover to us the form wherein he rose again, says, ' Handle Me, and see, for a spirit hath not flesh and bones, as ye see Me have.' It was not, therefore, by having an incorporeal nature, but by the properties of His risen body, that He pierced through barriers which are wont to be impenetrable. For that which can be touched and handled is a true body. But Thou.

R^y. With great power gave the Apostles witness¹ * Of the resurrection of the Lord Jesus, alleluia, alleluia. V. And being filled with the Holy Ghost, spake with boldness the word of God.—Of the resurrection.

Benediction. The divine assistance remain with us for ever. R^y. Amen.

Lesson ii.

IN the body we shall rise again. ' It is sown a natural body, it is raised a spiritual body ;'² the one refined,

¹ Acts iv. 33.

² 1 Cor. xv. 44.

the other more gross, as yet partaking of earthly stains. How indeed could that not be a true body which retained the marks of the wounds, the traces of the scars, which the Lord permitted to be touched ? Whereby not only does He confirm our faith, but also excites our devotion, in that He chose not to obliterate the scars which He had received for us, but carried them into heaven, that He might shew to God the Father the price of our freedom. In this guise does the Father set Him at His own Right Hand, embracing the Trophy of our salvation ; in this guise too hath He there shewed forth the martyrs on our behalf, with the crown of their scar. But Thou.

R^y. From the mouth of the prudent droppeth honey, alleluia : the sweetness of honey is under his tongue, alleluia :³ * His lips drop as the honeycomb, alleluia, alleluia. V. Wisdom resteth in His heart, and prudence in the words of His mouth.—His lips. Glory be to the Father. His lips.

Benediction. The King of Angels lead us on to the fellowship of the inhabitants of heaven. R^y. Amen.

Lesson iii.

AND since our discourse has arrived at this point, let us consider by what grace it was that (according to John) the disciples believed,

³ Cant. iv. 11, adapted.

and were ‘glad;’¹ but (according to Luke) they were censured as unbelieving: according to the one, they received the Holy Ghost; according to the other, they were commanded to ‘tarry in Jerusalem, until they were endued with power from on high.’² The former appears to me to have treated of greater and loftier things, as being an Apostle; the latter, of things lower and nearer to man. The latter observes the historical order, the former speaks summarily. For his word cannot be doubted who testifieth of the things whereat he was himself present, ‘and his testimony is true;’³ also, it is meet that he who was worthy to be an Evangelist should be set above any suspicion of negligence or falsehood. Wherefore we believe both to be true, and divided neither by

¹ S. John xx. 21.

² S. Luke xxiv. 48.

³ S. John xxi. 24.

discordance of sentiment nor difference of person. For although Luke says, that at first they believed not, yet he shews that afterwards they did believe. If we look to what is first said, there is a discrepancy; but in what follows, they assuredly agree. But Thou.

We praise Thee, O God.
p. lxiv.

At the Benedictus, Antiph.
Jesus stood in the midst of His disciples, and said unto them, Peace be unto you, alleluia, alleluia.

Collect.

O GOD, who by new births art ever increasing Thy Church; grant unto Thy servants, that by living well they may retain that sacrament, which by faith they have received. Through our Lord.

At the Magnificat, Antiph.
Behold My hands and My feet, that it is I Myself, alleluia, alleluia.

WEDNESDAY.

V. Then were the disciples glad, alleluia. R. When they saw the Lord, alleluia.

Our Father.

Absolution.

THE Almighty and merciful God release us from the bonds of our sins. R. Amen.

Benediction. The reading of the Gospel be unto us salvation and protection. R. Amen.

Lesson from the holy Gospel according to John.

Lesson i. ch. 21.

AT that time: Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed He himself. There were together Simon Peter, and Thomas, called Didymus. *And the rest.*

Homily of S. Gregory, Pope.***Homily 27. on the Gospels.***

THE lesson from the holy Gospel, which has just been read in your ears, my brethren, knocks with a question at the door of our minds, but by its very knocking it points to the power of distinguishing. For it may be asked, Why Peter, who before his conversion was a fisherman, after his conversion returned to his fishing? And when the Truth says, 'No man, having put his hand to the plough, and looking back, is fit for the kingdom of God,' why did he seek again that which he had abandoned? But if regard is had to the faculty of distinguishing, it will soon appear that the calling which was without blame before his conversion, might be resumed without sin after his conversion. But Thou.

R. Behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof, * Alleluia, alleluia, alleluia. V. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.—Alleluia, alleluia, alleluia.

Benediction. The divine assistance remain with us for ever. R. Amen.

Lesson ii.

PETER, we know, was a fisherman, and Matthew a

publican; now, after his conversion, Peter returned to his fishing, but Matthew did not sit down again at the receipt of custom. For it is one thing to earn one's bread by fishing, another to increase one's wealth by the gains of the receipt of custom. There are many avocations which it is quite, or nearly impossible, to exercise, without sinning. So that it is necessary that the mind, after its conversion, should not recur to those which would entangle it in sin. But Thou.

R. I am the true Vine, ye are the branches: * He that abideth in Me, and I in him, the same bringeth forth much fruit, alleluia, alleluia. V. As the Father hath loved Me, so have I loved you.—He that abideth. Glory be to the Father. He that abideth.

Benediction. The King of Angels lead us on to the fellowship of the inhabitants of heaven. R. Amen.

Lesson iii.

IT may also be asked, why, after His resurrection, the Lord stood on the shore while His disciples were toiling on the sea, when, before His resurrection, He walked, in the presence of His disciples, upon the waves of the sea? Now, by considering the state of the case, we shall speedily learn what was the reason of this difference. For what is signified by the sea, but the world which now is, by the tumults

of chance and the waves of this mortal life agitated and broken? What does the stable shore represent, but the perpetuity of everlasting rest? Wherefore, as the disciples were still among the billows of this mortal life, they were found toiling in the sea. But our Redeemer, having put off corruptible flesh, was found, after His resurrection, standing on the shore. But Thou.

We praise Thee, O God,
p. lxiv.

At the Benedictus, Antiph.
Cast the net on the right side of the ship, and ye shall find, alleluia.

Collect.

O GOD, who by the annual solemnity of the Lord's Resurrection dost inspire us with joy; mercifully grant, that by the festivals which we celebrate in time, we may be made worthy to attain to eternal bliss. Through the same our Lord.

At the Magnificat, Antiph.
Jesus said unto His disciples: Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, alleluia.

THURSDAY.

¶. The Lord is risen from the tomb, alleluia. R. Who for our sakes hung upon the Tree, alleluia.

Our Father.

Absolution.

O LORD Jesu Christ, hear the prayers of Thy servants, and have mercy upon us, who with the Father and the Holy Ghost livest and reignest world without end. R. Amen.

Benediction. The reading of the Gospel be unto us salvation and protection. R. Amen.

Lesson from the holy Gospel according to John.

Lesson i. ch. 20.

A T that time: Mary stood without at the sepulchre weeping: and as she wept, she

stooped down, and looked into the sepulchre, and seeth two angels in white sitting. *And the rest.*

Homily of S. Gregory, Pope.
Homily 25. on the Gospels.

MARY Magdalene, who had been a sinner in the city, through love of the truth washed away by her tears the stains of crime; and the word of truth is fulfilled, which saith, 'Her sins, which are many, are forgiven; for she loved much.'¹ For she who before had been chilled by sinning, now became very fervent by loving. When she came to the Sepulchre, and found not the Lord's body, she believed it had been taken away, and told the disciples. And they

¹ S. Luke vii. 47.

came and saw, and believed it to be as the women had told them. And it is further written of them, ' Then the disciples went away again unto their own home ; ' after which is added, ' But Mary stood without at the Sepulchre weeping.' But Thou.

R. They have taken away my Lord, and I know not where they have laid Him. The Angels say unto her, Woman, why weepest thou ? He is risen, as He said.¹ * He shall go before you into Galilee ; there shall ye see Him,² alleluia, alleluia. ¶ And as she wept, she stooped down, and looked into the Sepulchre, and seeth two Angels in white, sitting, and they say unto her.³ —He shall go before.

Benediction. The divine assistance remain with us for ever. R. Amen.

Lesson ii.

CONSIDER here how mighty was the love which animated this woman's breast ; for even when the disciples retired from the Lord's tomb, she retired not. Him whom she could not find she sought, seeking Him she wept, and, moved by love, passionately yearned after Him whom she believed to have been taken away. Whence it came to pass that she alone, who remained to seek for Him, at that time saw Him ; for the virtue of good works is per-

¹ S. Matt. ² S. Mark.
³ S. John.

severance ; and the word of Truth says, ' But he that shall endure unto the end, the same shall be saved.'⁴ But Thou.

R. Rejoice with me, all ye that love the Lord, for He, whom I sought, hath appeared unto me : * And while I was weeping at the tomb, I saw the Lord, alleluia, alleluia. ¶ When the disciples retired, I retired not ; and moved by love of Him, I burnt with desire.—And while I was. Glory be to the Father. And.

Benediction. The King of Angels lead us on to the fellowship of the inhabitants of heaven. R. Amen.

Lesson iii.

NOW Mary, ' as she wept, stooped down and looked into the Sepulchre.' Doubtless she had already seen that the Sepulchre was empty, for she had reported that the Lord was taken away. Why, therefore, does she again stoop down, and desire again to look in ? It is because to look once does not satisfy a lover ; because the force of love makes us intent on seeking again and again. She sought once before, and found not ; she persevered in her search, and so succeeded in finding. Thus it came to pass that her longings grew and expanded, and by their growth reached up to their object. But Thou.

We praise Thee, O God,
p. lxiv.

⁴ S. Matt. xxiv. 13.

At the Benedictus, Antiph.
Mary stood at the Sepulchre weeping, and seeth two Angels in white sitting ; and the napkin which was about Jesus' head, alleluia.

Collect.

O GOD, who hast knit together the differing Gentile nations by the confession of Thy Name ; grant that they,

being born again in the Baptismal Font, may be one both in the belief of their minds and in the piety of their actions. Through our Lord.

At the Magnificat, Antiph.
They have taken away my Lord, and I know not where they have laid Him : if thou hast borne Him hence, tell me, alleluia : and I will take Him away, alleluia.

FRIDAY.

¶. The Lord is risen indeed, alleluia. R. And hath appeared to Simon, alleluia.

Our Father.

Absolution.

HIS love and pity succour us, Who with the Father and the Holy Ghost, liveth and reigneth world without end. R. Amen.

Bened. The reading of the Gospel be unto us salvation and protection. R. Amen.

Lesson from the holy Gospel according to Matthew.

Lesson i. ch. 28.

AT that time : The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
And the rest.

Homily of S. Jerome, Presbyt.
Comment. on Matt. b. 4.

AFTER His resurrection, Jesus is seen in a mountain of Galilee, and there is worshipped, though some

doubt;¹ and these doubts of theirs, let them increase our faith. There was He more plainly revealed to Thomas, and shewed His side wounded by the spear, and His hands pierced by the nails. ' And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.'² To Him ' all power is given,' Who a little while before was crucified, buried in the Sepulchre, lay dead, then rose again. And it is given ' in heaven and in earth,' that He who before reigned in heaven, may by the faith of believers reign also on earth. But Thou.

R. Our Lord Jesus Christ, when He was risen, stood in the midst of His disciples, and said unto them, * Peace be unto you, alleluia : then were the disciples glad when they saw the Lord, alleluia. ¶. Now the first day of the week, when the doors were shut,

¹ S. Matt. xxviii. 17.

² Ver. 2.

where the disciples were assembled, came Jesus, and stood in the midst, and saith unto them.—Peace be unto you.

Benediction. The divine assistance remain with us for ever. Rv. Amen.

Lesson ii.

‘**G**o ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.’ First, they teach all nations; next, when taught, they baptize them. For the body cannot receive the Sacrament of Baptism unless the mind have previously embraced the verity of the faith. But they are baptized ‘in the name of the Father, and of the Son, and of the Holy Ghost,’ that as the Godhead of These is one, so Their Gift might be one; and the name of the Trinity is one God. But Thou.

Rv. Purge out the old leaven, that ye may be a new lump: for Christ our Passover is sacrificed for us: * Therefore let us keep the feast in the Lord, alleluia. ¶ He died for our sins, and rose again for our justification.—Therefore. Glory be to the Father. Therefore.

Benediction. The King of Angels lead us on to the fellowship of the inhabitants of heaven. Rv. Amen.

Lesson iii.

‘**T**EACHING them to observe all things whatso-

ever I have commanded you.’ The order is very important. He enjoined the Apostles, first, to teach all nations; next, to imbue them with the Sacrament of Faith; then, after faith and baptism, to give them precepts to be obeyed. And lest we should think that the things enjoined were few and trivial, He has added, ‘all things whatsoever I have commanded you;’ that whoever believed, and was baptised in the Trinity, should perform all that was commanded. ‘And lo, I am with you alway, even unto the end of the world.’ In that He promises to be with His disciples ‘even unto the end of the world,’ He shews both that they should live for ever, and that He could never depart from believers. But Thou.

We praise Thee, O God, p. lxiv.

At the Benedictus, Antiph. The eleven disciples, when they saw the Lord in Galilee, worshipped Him, alleluia.

Collect.

ALMIGHTY and everlasting God, who hast ordained the Paschal Sacrament in the covenant of Thy reconciliation with mankind; grant that what we professedly solemnise, we may effectually imitate. Through our Lord.

At the Magnificat, Antiph. All power is given unto Me in heaven and in earth, alleluia.

SATURDAY BEFORE LOW SUNDAY.

¶. Then were the disciples glad, alleluia. R. When they saw the Lord, alleluia.

Our Father.

Absolution.

THE Almighty and merciful God release us from the bonds of our sins. R. Amen.

Benediction. The reading of the Gospel be unto us salvation and protection. R. Amen.

Lesson from the holy Gospel according to John.

Lesson i. ch. 20.

AT that time : The first day of the week, cometh Mary Magdalene early, when it was yet dark, to the Sepulchre.

And the rest.

Homily of S. Gregory, Pope.

Homily 22. on the Gospels.

THE lesson from the holy Gospel which ye have just heard, my brethren, viewed historically is very plain ; but let us shortly inquire what is its mystical meaning. Mary Magdalene, when it was yet dark, came to the Sepulchre. As regards the history, it is the hour which is noted ; but as regards the mysterious sense, it is the understanding of the seeker which is intended. Mary sought for the Author of all things, whom she had seen dead, in the Sepulchre ; and finding Him not,

believed that they had stolen Him away. Thus 'it was yet dark' when she came to the Sepulchre. She ran quickly, and told the disciples ; but they outstrip the others, who outstrip them also in love, viz Peter and John. But Thou.

R. Christ, being raised from the dead, dieth no more, death hath no more dominion over Him ; for in that He died, He died unto sin once.

* But in that He liveth, He liveth unto God, alleluia, alleluia. ¶. He died for our sins once, and rose again for our justification.—But.

Benediction. The divine assistance remain with us for ever. R. Amen.

Lesson ii.

‘ SO they ran both together,’ but John ‘ did outrun Peter, and came first to the Sepulchre,’ and ventured not to enter in. Afterwards came Peter, and entered in. What, my brethren, is the meaning of this race ? Can it be believed that this accurate description of the Evangelist is devoid of mystery ? By no means. For John would not have related that he came first and went not in, had he believed that there was no mystery in this his hesitation. Now what does John represent, but the synagogue ? and what Peter, but the Church ? But Thou.

R. These are young lambs, who have brought tidings, alleluia : they are come to the fountains, * And are filled with brightness, alleluia, alleluia. V. In the Presence of the Lamb, they are arrayed in white robes, and palms in their hands.—And are filled. Glory be to the Father. And are filled.

Benediction. The King of Angels lead us on to the fel-lowship of the inhabitants of heaven. R. Amen.

Lesson iii.

NOR let it seem strange that the synagogue is represented by the younger, the Church by the elder ; for although in the worship of God the synagogue preceded the gentile Church, yet accord-ing to the fashion of the world the multitude of the gentiles is anterior to the synagogue. Paul bears witness to this in the words, ‘ Howbeit that was not first which was spiritual, but that which is natural.’¹ Thus by the elder, Peter, is

signified the Church of the gentiles ; by the younger, John, the synagogue of the Jews. They ran ‘ both together,’ because, from their rising to their setting, the gentiles ran with the Jews along an equal and common path, though not in an equal and common sense. The synagogue ‘ came first to the Sepulchre, yet went not in ;’ because it received the com-mands of the law ; it heard the prediction of our Lord’s Incarnation and Passion, but would not believe on Him when dead. But Thou.

We praise Thee, O God, p. lxiv.

At the Benedictus, Antiph. They ran both together, and the other disciple did outrun Peter, and came first to the Sepulchre, alleluia.

Collect.

GRANT, we beseech Thee, Almighty God, that we who have reverently celebrated this Paschal festival may thereby be made worthy to attain unto eternal joys. Through our Lord.

¹ 1 Cor. xv. 46.

My soul would then know where thou
hast especially find thy sweet Savioe Jesus, the
dearest object of thy dearest affections? It is upon
Calvary that he lies upon pale & bleeding: there is his
ablation, upon the wood cross: there he repose, with
stretched legs & stretched forth arms, to have his feet &
hands pierced with horrid nails - there & there he
expects thy return from far, O prodigal child, ready
to embrace thee with a fatherly affection -

hadst thou seen thy sweet Saviour hanging there
on the cross for thy sake, & yet solacest thyself in
sinful delights? convenient state walking in the
world & aware of thy wilful lusts & yet content
thyself to condone sin & give scandal to others
by thy bad example teachest them lessons of evil
to draw them to their own utter damnation?

Winged Angel! return now at least into thy
self, turn to thy sweet Saviour, & run into the open
arms & bosom of thy beloved Jesus, calling him, when
thou ready to receive thee.



He cries out to thee from his cross; I think after thy
conversion, conversion, salvation, he cries aloud to
make thee leave thee head to ... thee, to accept of
his professed love before he endes of his life.
When will the time come in wh. thy like are
buried in the sepulchres of deadly sin, & their dying in
the graves of their sinne. their carnal crimes will have the
- of God's love, & having it will return to the life of

you - if not at this present when God himself
has to reprobate them - then will earthly efforts
ever & surely if they ever remain unconverted
then will the rocks of stony hearts be rent asunder
with sorrow if they are now insensible - Then o
my soul! with the rest of thy vicious confraternity
from the top to the bottom by a timely offering of thy
meat sins of thence & covetousness keep it now even
then Jesus heavy laden on the cross? Then with the
rest of thy tribe & venery be obtained of it now even
then the glorious sun of justice shuns her "Egypt"
now totally eclipsed? O Jesus! you call her
but is high time for me to answer to your command
you in like gone sacred head towards me to give
me a high of price & to "Whisper in the ears of my
heart & soul" & rebuke it I die for thee, I die willingly
for thee, I die firmly for the love of thee & O my
heart & soul! that answer do you make? -
May Jesus' day sweet Savioress thy dear Mother
thy Country too! you die & yet do I live? O heart! -
who have hitherto lived so little for you & do
very for the world, but I who have lived so long
without you in negligence, forgetfulness, & apathy
that I who have lived so long wif. you in sin, impious
rebellion. that I who have employed so much a
portion of the time & talents you lent me faithfully & true
in your love & service! O heart! I might now at least die
for you & with you - but can not live hereafter one
moment but only for you; let me rather live my life, than
die now that living & dying I may be really yours!
All succeeding this with Eternity. Wm. C. T.

"My soul! how dost thou know where thou
ought especially find thy sweet Savioe Jesus, the
beloved object of thy dearest affections? It is upon
Calvary! Must he lead us upon pale & wingless: there is his
bilitation, upon the broad cross: there he appears, with
wounded legs & stretched forth arms, to have his feet &
hands pierced with horrid nails - there & there he
waits thy return from far, & thy dying child, ready
to embrace thee with a fatherly affection -

And dost thou see thy sweet Savioe hanging thus
on the cross for thy taking, & yet solacest thyself in
sinful delights? & in wanton pride wallowing in the
greed & lusts of thy wicked lusts? & yet content
thyself to condemn sin & give scandal to others
by thy bad example teaching them lessons of evil
to draw them to their own utter damnation?
O sinful brother! Return now at least unto thy
self, turn to thy sweet Savioe, & run into the open
arms & bosom of thy beloved Jesus, calling him always
thou ready to receive thee. 

He cries out to thee from his cross; I thirst after thy
blessing, consolation, salvation, be ever ready to
make thee like thee hadst thou then to accept of
his professed love before he renders up his life.
When will the time come in wh. thy like are
buried in the sepulchres of deadly sin, & his resting in
the graves of these miserable crimes will have the
- of Judgement, & having it will return to the life of

you - if not at this present when we humanly dare
to rededicate them - then will earthly shells
lose & temple if they ever receive commands
then will the rocks of stony hearts be cast afire
with sorrow if they are now insensible - then
by such! will the rest of thy vicious conduct be torn
from the top to the bottom by a twining of offering thy
most dear if shame & cowardice keep it now where
the Jesus' hand reached on the cross? then will the
hand of thy pride & vanity be obtained if it now claim
the glorious name of Justice! Shalt he rejoice
now as totally reformed? I fear you call it
but a high time for me to answer to your demands
for justice gone sacred head towards me to give
you a brief of peace & to whisper in the ears of my
heart & soul & behold I die for thee, I die willingly
for thee, I die purely for the love of thee & only
heart & soul & that answer do you make?
May you's day bright & ever in thy dear Hell
may you reign for ever! you died yet do I live? O that I
who have hitherto lived so little for you & do
very far the worse, that I who have lived so long
without you in negligence, forgetfulness, impatience
that I who have lived so long wif. you in sin, impa-
tientness, that I who have employed so small a
portion of the limited talents you bestow faithfully & die
in your love & service! O that I might now at least die
for you & with you - let me not live hereafter one
moment but only for you, let me rather lose my life than
your love that living & dying I may be daily yours!
All succeeding time & Eternity. Wm. T.

A Prayer in Honour of the Most
Crown of Thorns

Blessed Crown whereby we are delivered
from the severe punishments of eternal
hell. one who has justly deserved them and
the hope of offenders. then and be thought of
mercy. then request our last hours for us
V. I. O. (rist. we adore thy sacred crown
My God remove the memory of thy spines (say
it as pray - Grant me respite then O
Almighty Father.) that we纪念 the
memory of thy dear Son is repeated humbly
requesting his holy crown of Thorns upon
Earth may become worthy to receive from
him the happy crown of honour & glory in
his celestial Kingdom. where he liveth
with the God of Hosts for ever & ever. —



†

B.M.1956 Digitized by Google

